

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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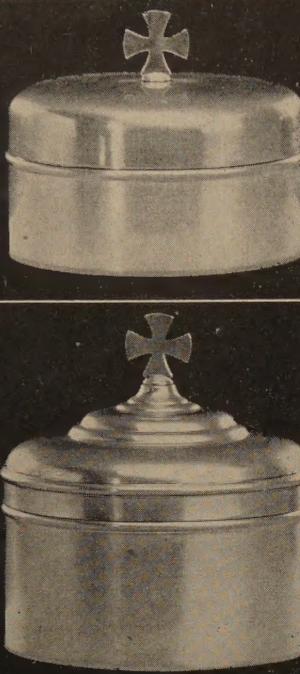
FEDERAL COUNCIL WELCOMES THE PRESIDENT

President Truman smiles at the applause following his introduction to the Council by Bishop Oxnam.

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LETTERS

Needs in the Philippines

TO THE EDITOR: May I call your attention to a mistake in reporting the meeting of the National Council appearing in the February 24th issue of THE LIVING CHURCH. The reporter has quoted me as saying: "We shall need high schools with dormitories for students, universities for men and women, a theological seminary, and medical school." What I did say was that we shall need a Cathedral Church, high schools for boys and girls, dormitories for university men and women, a theological seminary, and new hospital buildings, all of which we hope to erect on the same compound.

(Rt. Rev.) NORMAN S. BINSTED,
Bishop of the Philippines.

Washington, D. C.

Atomic Information

TO THE EDITOR: As usual, we are all grateful for your reporting of the sessions of the National Council, but I am a bit fearful lest the \$500 voted for the National Committee of Atomic Information seemed to appear as a gift towards a single session of that group rather than towards its continuing program.

Perhaps a little word of history will help. When the Johnson-May Bill was proposed, the scientists naturally were upset and came to Washington to oppose that bill. They found that the general public was so ignorant about the implications of atomic energy and the tremendous dangers in the world by reason of the atomic bomb that, with real consecration and devotion, they sacrificed much time to form the National Association of Atomic Scientists.

It was really a great compliment to Christian leaders that the heads of all religious groups were asked to meet with them, so that their true and scientific findings might be given through our voices to the people in general. As a result of this meeting, the National Committee on Atomic Information was founded to work in co-operation with the scientists and an organization was effected. Daniel Melcher, at real sacrifice of income, agreed to be the executive secretary and is ready to supply any interested groups with information that will not be hearsay or guess, but the findings of the atomic scientists themselves. The implication is that it is only through spiritual leadership that the world can be saved.

A budget of \$15,000 was arranged to last for six months, and the various groups, including our Church, were asked to contribute. Our \$500 is our official contribution, but it is hoped that many individuals will contribute. I might say that several thousand dollars have already come from Roman Catholic sources. Contributions can be sent to the National Committee on Atomic Information, 1621 K Street, N.W., Washington 6, D. C.

(Rev.) CHARLES W. SHEERIN.

Washington, D. C.

Dr. Bell's Duties

TO THE EDITOR: I have been asked by the Bishop of Chicago, in addition to other duties as his consultant in education, to give what pastoral friendship may be desired to Episcopalians and others in the University of Chicago and other Chicago institutions of higher learning.

What is wished by the Bishop is not that I shall do what a "college chaplain" ordinarily attempts to do—go about urging uni-

versity people, individually or *en masse*, "be religious," organize classes or run student club, still less carry on controversies with people who may "attack religion." I aim simply to be as friendly as people may desire me to be; to let everyone know that the Church is here, ready and desirous to provide them with sacramental and other help from God; maybe to help, if I can, such individuals as may get into a jam about the faith or morals, or who feel they would like to have some one to talk to who will not gossip and who may possibly understand.

I shall be glad if pastors, parents, and friends will advise me of the names and addresses of those Episcopalians who may be connected with any university, college, professional school in Chicago (as administrators, research scholars, teachers, or students), together with their ecclesiastical status and home parishes.

I am to be addressed at the Windermere West Hotel, Chicago 37, Ill.

(Rev.) BERNARD IDDINGS BELL.

Chicago.

Nebraska and Unity

TO THE EDITOR: In a time when the happenings of many diocesan annual councils are being recorded in the pages of THE LIVING CHURCH, I feel that it was a serious omission when our Nebraska correspondent failed to mention what stand our annual council took on proposals of uniting with the Presbyterian Church.

A motion was made and seconded, asking for a standing vote of the council on whether or not they would accept unity with the Presbyterians on the basis of the proposal submitted by the Commission on Unity at the General Convention of 1943. Every voice but one was negative.

(Rev.) GERALD L. CLAUDIUS.
Falls City, Neb.

Church Services in Southern Germany

TO THE EDITOR: In The Living Church for December 16, 1945, there is a letter from Cpl. Richard Larsen who complains that he is unable to receive the Sacraments of the Episcopal Church while stationed in southern Germany.

It is impossible to determine when Cpl. Larsen wrote this letter, but if he is still here, I am sure he will have no such difficulty.

Every Sunday there are two celebrations of the Holy Eucharist in central Munich, a

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE	Editor
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the Military Government Building—8 and 11:45 a.m.

In the nearby Augsburg area, where I am assigned, there is not only a Sunday morning Eucharist at 10:15, but a celebration every weekday as well at 11:30 a.m. This latter schedule is at the 355th Fighter Group Base at Gablingen (R-77).

So far as advertising these services goes, they are all printed in *Stars and Stripes*, as well as local papers, and are announced every week over the 100,000 watt radio station AFN Munich.

Should there be anyone who cannot get to Munich or Augsburg, I will be happy to travel any distance to minister any of the Sacraments. In the past two weeks I have traveled 200 miles by jeep to give Communion to one soldier, and three hundred miles in another direction to administer the Sacrament of Unction.

In view of all the above, there is hardly need for anyone to fear that Churchmen will be neglected in this area.

(Rev.) JOSEPH W. PEOPLES, JR.
Chaplain, AUS

Why Lift Up the Anchor?

TO THE EDITOR: I must not miss the opportunity of thanking you most heartily for your editorial, "Why Lift Up the Anchor?" I am 80 years old, and all my life I have loved the Prayer Book.

I was sorry for some verbal alterations in the Psalms made by the last revision. To have the epistles and gospels changed in any way would be a calamity. To make such changes as would separate us from the "use" of the Church of England, our Mother, is unthinkable. I was sure I could not agree with Bishop Parsons, even before I read his article. *Defend us.*

M. B. HILL.

Orange, N. J.

TO THE EDITOR: May I comment on your editorial, "Why Lift Up the Anchor?" I must disagree that the American Book of Common Prayer is the envy of the rest of Christendom. It is not by any means. Certainly not of the Roman, Orthodox, or Lutheran Churches, since their liturgies are in the main superior to all Anglican services, except for the 1549 rite.

The preface to the Common Service, 1888, by the United Lutheran Church is as follows: "It is therefore not at all strange that the first and best Service Book of the Church of England should have so closely followed the Lutheran Use as to present very few

divergencies from it, and should that Church and her daughters return to the use of the Book of Edward VI (1549), as many of her most learned and devout members have ever wished, there would be an almost entire harmony in the Services of Worship between the two daughters of the Reformation, who both have purified and then have preserved the Services of the Christian Church of olden times."

May I urge that the 1549 Mass, etc., be authorized and we work from there. Let us use a service that has a logical order in place of the present one which was at the best an honest attempt to restore the scrambled service of 1552 with its split canon, misplaced Gloria in Excelsis, and displaced *Pater Noster* and people's confession.

I am fond of our services, but anyone who has studied the other Christian liturgies and compared them with the Book of Common Prayer, except 1549, cannot help but be aware that most of the services leave much to be desired. Of all the revisions, the Americans accomplished the least. Please compare it with other Anglican liturgies as set forth in the book, *Anglican Liturgies*, by J. H. Arnold, Oxford Press, 1939.

Let's not get musclebound by patting ourselves on the back at this stage of the revisions.

JOHN F. FARSON.

Tucson, Ariz.

European Relief

TO THE EDITOR: The Spirit of co-operation and sacrifice which was evident during the war seems to have died down, if not almost disappeared, since the close of the war. We now must hear sickening talk of "wars, and rumors of wars" with Russia, and even Great Britain, as if the sacrifice of so many men's lives was to be in vain.

There is little worry—from all we hear on Okinawa—over the starvation and malnutrition in Europe; the important news is that Americans are no longer deprived of luxuries, whose absence during the war was inconvenient but hardly dangerous to national health and morale.

I know the enclosed money order will only begin to help in the immense need of food and clothing and shelter for the "Children in France," but I hope it may be a kind of token of the responsibility which many servicemen, and some civilians in the States, feel towards our allies and our former enemies. I know our chaplains, now returning to parochial life, will not be slow to "give their people the word," but sometimes I despair of the reception it will get. Then, when I read in THE LIVING CHURCH of your campaign I take heart, and remember that though the Holy Ghost is quiet, He is always busy.

DONALD L. GARFIELD,
Ensign, USNR.

Books of P. T. Forsyth

TO THE EDITOR: In response to many requests, and as soon as conditions allow, I am hoping to arrange for the republication of one or more of the works of my father, P. T. Forsyth. As he wrote some twenty-five books, and only one, *The Person and Place of Jesus Christ*, is in print, it is not easy to select the titles for reprinting. If any of your readers are sufficiently interested to send me suggestions on a postcard, I will value their help very greatly.

JESSIE FORSYTH ANDREWS,
Rose Cottage, Kings Langley,
Herts, England.



"The Nativity", one of three interesting and beautiful grisaille windows recently designed, executed and installed by RAMBUSCH in a small Brooklyn Chapel

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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THIS WEEK

These are great days for the Christian Church. This week's news columns record how the forces of Christianity are vigorously attacking the problems of the times. The Federal Council of Churches in its first postwar meeting (p. 5) pointed the way to common action in many fields.

The first announcement of allocations from the Reconstruction and Advance Fund for aid to European Churches (p. 12) shows that our own Church is playing its part in pushing back the tide of suffering and despair which has well-nigh engulfed a large part of the Continent.

Our personal proposal for the restoration of good relations—or at least sympathy—between Russia and the English-speaking allies is that they make a swap: British-American occupation of Bulgaria for Russian occupation of Greece. Perhaps both sides would find that it is easier to give good advice than to sit on the lid of potential civil wars, dispensing justice with an even hand.

Fr. Peck's article, The Wild Flowers of London, may seem to have a sentimental and nostalgic ring in the midst of the world's turmoil. True, it was written during the comparatively quiet period of armed conflict and buzz bombs. But this eminent Christian sociologist finds in the wild flowers of London a harbinger of a future which men might claim for themselves if they would—a future which aroused Christian social thought is seeking to translate into reality.

Leading the procession of insurance companies into the atomic age, a British company has announced that its future policies will not cover deaths caused by atomic bombs. Just one such bomb on London would result in claims of three million dollars to the one firm. The Church's offer of salvation, however, is still good at the old terms.

The Rev. Hervey C. Parke, in continuing our discussion of General Convention issues with "The Problem of the Marriage Canon," presents a view which will probably be battered about by both the "liberalizers" and those who favor a strict view. The middle is not always the best place to be—especially in a frying pan; but quite outside the question of the relative comfort of any position in the debate stands the question of combining full loyalty to Christ's teaching on marriage with the saving of sinners.

PETER DAY.



Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR

Acting It Out

HERE is a scene in the current film "The Bells of St. Mary's," with Bing Crosby and Ingrid Bergman, which every teacher should see and study carefully. It is the scene in which the first grade children give the Christmas story in their own words, with their own interpretation.

A small boy enters and announces, "We are going to tell you about the baby Jesus. I am Joseph. This is Mary. We are going to Bethlehem." He lifts Mary onto the donkey, a sawhorse with cardboard head.

"She is very tired. We have traveled a long way," says Joseph. There is a pause, then: "That's the end of the first scene." He next goes to an opening in the back curtain, saying, "Knock, knock."

A child sticks his head out, and there is a conversation about getting a room. It develops that Joseph has no money, so, no room. He reports this to Mary, still on the donkey, who accepts it cheerfully, saying, "Then why don't you try next door?" ("And that's the end of that scene.")

Joseph then tries an opening farther along, and in a conversation with another speaker who sticks his head through the curtain, finally arranges that Mary shall rest in the barn.

The donkey is dragged off by willing hands, and after some delay the curtains are pulled back to reveal the Nativity tableau. A cheerful baby about a year old is in a laundry basket. He refuses to lie down, but stands up all through the action, smiling at the audience. An angel with wings stands on a stepladder. There are shepherds and a toy lamb, all introduced by Joseph.

"And here come the neighbors, bringing some presents," as other children enter. "And now we will sing our Christmas song," says Joseph, and he proceeds to lead them in the singing of "Happy birthday to you. Happy birthday, dear Jesus. Happy birthday to you."

GOOD CLASSROOM ACTIVITY

There are several points to be noted in the foregoing which mark it as good teaching method.

1. There were few properties or costumes, and these common objects at hand. The imagination provides practically everything. It is activity and self-expression on the most immediate level of spontaneous action.

2. The teacher did not appear in the performance at all, not even in scene shifting or prompting. Everything was done by the children. They were not putting on a show, in the adult notion of a finished performance, but they were living through an experience, in their own terms.

3. The lines were entirely made up by the children, and evidently changed every

time they did it. It was a favorite story, acted out whenever they could get an audience. Or just for their own pleasure.

4. The teacher clearly had put in her constructive suggestions while the play was in process of being formulated, but had never intruded adult ideas.

You may imagine that these points were developed in several happy class periods in the weeks preceding. The idea of the donkey had fascinated them, and so they had created one, even using a mop for the tail. The reason for rejection at the inn was that the holy couple were poor, and hence the conversation about money. The thought of "Who will we have for the baby Jesus?" brought out the offer of somebody's little brother. Angels being up in the air suggested the stepladder. And the "Happy Birthday" song could only have been the children's idea.

BEHIND THE SCENES

All through, one can imagine much vital class discussion, a truly "socialized recitation," directed by the plan and oversight of the teacher, yet free enough to allow for the developing of every original idea that arose. The scene is not introduced into the movie, one felt, merely as a comedy touch, but with real sincerity.

Of course, it is only a part of a movie, not a scene caught in a real Sunday school. It must have been produced by skilled technicians, who took the pains to check with educators.

If this sequence might be cut from the long film, it could be shown, with very little comment, as a teacher-training unit. Visual education, by the way, has at the moment more uses for training adults than children. This is one lesson from our war teaching in the camps.

Try classroom dramatics more often. For example, there is the Easter story, rich in possibilities, yet seldom stressed. Perhaps this is because we fail to prepare for the Resurrection, but, with a crowded Lent, come upon Easter without warning, and little more than a brief telling of the story.

But what a chance for classroom acting-out. There are angels, and soldiers, and the Marys, Peter and John, and the risen Lord. And there is plenty of dialog possible, easily invented or recalled.

Ask your class how they would make it into a play, and immediately you will be astonished to see it taking shape from the children's suggestions. But before that you must have told the story so well that it was recalled vividly.

CHURCH CALENDAR

March

17. Second Sunday in Lent.
24. Third Sunday in Lent.
25. Feast of Annunciation.
31. Fourth Sunday in Lent.

The Living Church

SECOND SUNDAY IN LENT

GENERAL

EPISCOPATE

Bishop Kroll Buried In Salisbury, N. C.

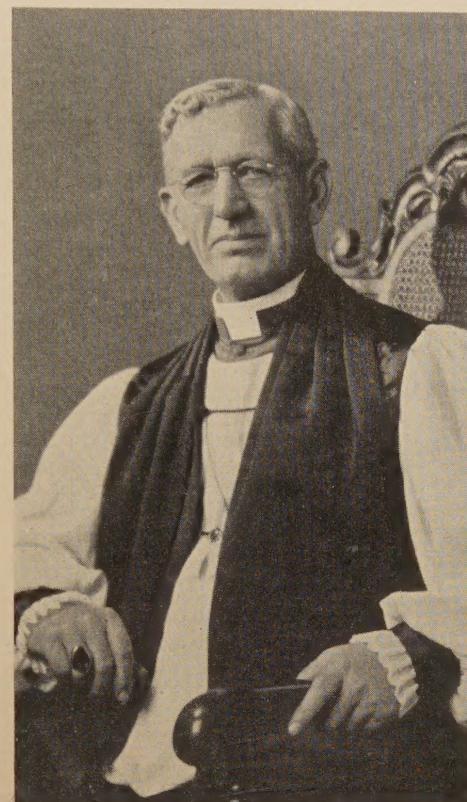
The funeral of the Rt. Rev. Leopold Kroll, retired Missionary Bishop of Liberia, was held on March 7th at St. Luke's Church, Salisbury, N. C. Bishop Campbell, OHC, his predecessor as Bishop of Liberia, officiated. He was assisted by the Rev. Moultrie Moore, rector of the parish. Interment was in Salisbury.

Bishop Kroll died March 5th at Rowan Memorial Hospital, Salisbury, where he had been ill for several months. He is survived by his widow, the former Mary Wood McKenzie, and three sons, the Rev. Leopold Kroll, Jr., OHC, Edgar C. Kroll, shortly to be discharged from the army in Texas, and Frederick W. W. Kroll of Port au Prince, Haiti. Mrs. Kroll and Fr. Kroll, who is stationed at Bolahun, Liberia, were with the Bishop at his death.

Bishop Kroll was born in New York City, December 26, 1874. He attended Trinity School and Drisler School (the later St. Stephen's College), both of New York. He was graduated from General Theological Seminary in 1900. The degree of Doctor of Sacred Theology was conferred upon him in 1937 by that seminary. In 1900 he was ordained deacon by Bishop Potter and priest by Bishop Weller. The first years of his ministry, from 1900 to 1903, were spent as assistant minister on the Oneida Indian Reservation in Wisconsin and as the minister at Grand Rapids, Wis.

After serving as rector of St. Mark's, Hoosick Falls, N. Y., 1903 to 1908, he volunteered for missionary work in the Hawaiian Islands, remaining there for 12 years. For four years of that time he was headmaster of Iolani School for Boys in Honolulu and had charge of the Hawaiian congregation at St. Andrew's Cathedral. Returning to the continent in 1921, he was rector of St. George's Church, Newburgh, N. Y., until he accepted the deanship of Holy Trinity Cathedral, Port au Prince, Haiti. For eight years he was dean of the cathedral and also of the theological school there, until his election to be Bishop of Liberia.

Bishop Kroll was consecrated to the episcopate in the Cathedral of St. John the Divine, New York, on February 20, 1936. Bishop Campbell, his immediate predecessor as Bishop of Liberia and the officiant at his funeral, was one of the co-consecrators. The new Bishop's missionary work among Negroes had begun during his seminary course when he



BISHOP KROLL; *His was a heart-breaking task, courageously done.*

worked with a congregation of Colored people, and at the consecration there was a large number of Negroes in the congregation.

In 1945 Bishop Kroll found it necessary on account of health to retire from the work on the West African coast and to return to the United States. In 1942 his first wife, the former Florence Perrine, whom he had married in 1901, had died in Liberia. With his second wife he made his home in Salisbury from March, 1945, to the time of his death.

Editor's Comment:

Taking over the work in Liberia at the time when the Church's world-wide missionary retrenchment had resulted in low morale and inadequate programs everywhere, Bishop Kroll labored mightily with too little money and too few workers to build the Church in his district. His was a heartbreaking task, courageously done; he has fully earned the Church's prayers that he may rest in peace and that light perpetual may shine upon him.

FEDERAL COUNCIL

Special Meeting Formulates Postwar Strategy for Churches

By CLIFFORD P. MOREHOUSE

Vigorous and far-reaching measures were adopted by the special meeting of the Federal Council of the Churches of Christ in America, held at Columbus, Ohio, March 5th to 7th. The meeting, called to formulate a common strategy for meeting the most critical problems of post-war readjustment, brought together more than 500 Christian leaders, representing a Church membership of more than 25 million Americans.

Sessions were presided over by Methodist Bishop G. Bromley Oxnam, president of the Federal Council. The delegation representing the Episcopal Church was headed by the Rt. Rev. Frank W. Sterrett, Bishop of Bethlehem.

Highlighting the meeting was a special address by President Truman, on The Place of Religion in American Democracy.

Significant actions taken or recommended by the Federal Council included:

- ¶ A demand for the abolition of the policy of racial segregation, particularly in churches.
- ¶ Formulation of a strategy for full participation of this country in the United Nations Organizations, leading toward a more Christian world order.
- ¶ Recommendations for dealing with the returned service man and woman.
- ¶ Plans for world-wide relief through the Christian Churches.
- ¶ Recommendations for the control of atomic energy.
- ¶ Plans for establishment of a Christian university in Japan.
- ¶ Consideration of tensions in the local communities, the nation, and the world.
- ¶ A vigorous program of Christian evangelism.

Episcopal Church Delegation

The Episcopal Church was represented at the Federal Council meeting by 15 of the 18 delegates to which it is entitled. Because of the inability of some delegates to be present, the Presiding Bishop had appointed some of the local clergy to act as alternates. Those present included:

Bishops Sterrett of Bethlehem (chairman), Hobson of Southern Ohio, Sturtevant of Fond du Lac; the Rev. Messrs. A. Ronald Merrix, San Francisco; F. B. Atkinson, Cincinnati; Robert W. Fay and Robert L. Bull, Columbus; Paul Roberts,

Denver; Tollie L. Caution, New York; Sidney E. Sweet, St. Louis; Almon R. Pepper, New York; Clifford P. Morehouse, Katonah, N. Y.; Mrs. Francis O. Clarkson, Charlotte, N. C.; Mrs. Clifford C. Cowin, Cleveland; Mrs. Henry Hill Pierce, New York.

Bishop Goodwin of Virginia, who was in Columbus on another matter, also participated in some of the sessions.

The Churchmen held two meetings, one at luncheon and one at dinner, for fellowship and to discuss the application of the program adopted by the Federal Council to the activities of the Episcopal Church.

[There follow an account of the plenary sessions by the editor of THE LIVING CHURCH and special accounts dealing with the subjects of two of the five sections into which the Council was divided for preliminary study. Reports of the other sections will appear in next week's issue. Episcopal Church delegates participated in each of these sections, as well as in the plenary sessions.]

First Day's Sessions

The opening session, with over 500 Church leaders present, representing some 25 denominations and communions, met in the ballroom of the Deschler-Wallick

Hotel at 10 A.M., Tuesday, March 5th. An opening service of worship was conducted by Bishop Hobson of Southern Ohio.

Opening the plenary meeting, Bishop G. Bromley Oxnam, president of the Federal Council, declared that the purpose of this special conference was "to discover concrete means by which the Christian ideal shall come alive in the practices of the common life." He declared: "We are resolved to lay hold upon the measures whereby the ethical ideals of our faith may be translated into the realities of world law and order, of economic justice, and of racial brotherhood."

Bishop Oxnam touched upon the subjects to be considered by the conference—evangelism, community tensions, problems of returning service men and women, foreign relief, and world order.

"Most of us," Bishop Oxnam continued, "are Protestants, proud of our Protestant heritage, and resolved to maintain and to extend religious liberty, until at last every man shall possess the precious privilege of worshiping God according to the dictates of his own conscience. American Protestants believe in the separation of state and Church. The fundamental principles of Protestantism are congenial to democracy since both require the free assent of the individual. . . . The right of private judg-

ment, which is a fundamental Protestant principle, is also a cardinal tenet of democracy."

Protestants, Bishop Oxnam declared, "refuse to believe that a religious hierarchy possesses all the truth about God, reject the dogma that man is dependent for his salvation upon a priestly class or a system of sacraments." The time has passed, he said, when Church leaders were content to "stand before a full-length mirror carefully trying on their episcopal prerogatives."

Bishop Oxnam pointed out that there are 212,336 Protestant churches in this nation, belonging to 256 denominations, but added that "the fact that 82% of all church members belong to but 13 Churches, and that 97.4% of all church members belong to but 55, indicates far greater unity than is realized . . . There are great values in variety, and the fact that men are free in the United States to worship according to their conscience is reason for diversity. If I had to give up liberty to gain unity, I would prefer to keep my liberty. But unity can be achieved and liberty preserved. The Federal Council is living testimony to that fact."

After Bishop Oxnam's statement, Dr. J. Quinter Miller, associate general secretary of the Federal Council, presented a memorandum and exposition of the organizational resources for inter-Church coöperation to meet the needs of the day. This was a carefully prepared preliminary study of existing inter-Church agencies and auxiliary bodies, indicating their services in the five crucial areas with which this conference is concerned.

The rest of the Tuesday morning session was devoted to a brief presentation of the needs which the Churches confront in the five areas under study, which were to form the subjects for consideration in sectional meetings and ultimate action in a plenary session.

Dr. E. G. Homrighausen, chairman of the Department of Evangelism, outlined the prevailing secularism of the world, and especially of our own country, declaring, "Our nation needs a rebirth of spirit to save it from selfish isolationism and the dry rot of secularism. . . . The collapse of political faiths, and the let-down after the war effort, have produced a vast vacuum in the spirit of man which only faith in the Gospel can adequately fill." Asserting that "the war experience has left us worse than it found us, spiritually and morally," Dr. Homrighausen declared that "the Churches must specialize in personal Christianity, in all of its social implications."

Dr. Henry Sloane Coffin, chairman of the Department of Research and Education, presented the subject of community tensions. Current industrial clashes, which form the subject matter for so many front-page news stories, he said, should be considered in relation to four groups: labor, management, the farmers, and the public. "We need a new frame of reference in order to calculate relative justice" in regard to these four groups. Dr. Coffin spoke of certain other tensions, such as that of individual gain *versus* the social good; the problem of full employment,

Racial Tensions

By the Rev. Tollie L. Caution

THE Federal Council of Churches of Christ in America, at its meeting held in Columbus, Ohio, March 5-7, 1946, renounced the pattern of segregation in race relations as "unnecessary and a violation of the Gospel of love and human brotherhood." Constituent communions were called upon to do likewise and, as proof of their sincerity, to work for a non-segregated society. Each Church was requested to take steps to ascertain the facts concerning the practice of racial segregation within its own life and formulate a plan of action in the areas of membership, fellowship, worship, service, and employment. Under service, each communion was urged to note the extent of racial segregation in the administrative practices provided in schools, colleges, seminaries, hospitals, camps, young people's conferences, and similar Church related institutions. Responsible boards should authorize steps to be taken to overcome these defects.

In employment, local, state, and area judicatories, national boards and general ecclesiastical offices were urged to provide for the employment of persons at all levels drawn from minority groups in fair proportion.

One solution of racial tensions in communities that was endorsed by the Council was the method of holding race

relations clinics in specific areas. These clinics have been held in 19 cities including Toledo, Ohio, Youngstown, Ohio, Indianapolis, Ind., Trenton, N. J., five cities in Michigan, Kansas City, Mo., and have met with a fine degree of success. The strategy employed in the clinic is to seek to discover the facts; what the tension points are in interracial living and in the light of such facts discover what constructive steps may be taken to alleviate these tensions. Churches were called upon to initiate such programs through ministerial associations and councils of churches enlisting the coöperation of leaders of social, labor, business, and civic agencies of the community. Through democratic agreement based upon fact-finding and diagnosis in regard to racial discrimination, a community-wide plan of action might be made to change the policies and practices that have created tension and a segregated pattern.

Much of the findings carefully studied and prepared by the Federal Council of Churches on The Church and Race has been considered and utilized by the bi-racial sub-committee of the Division of Domestic Missions of our Church. It has been of value in helping formulate principles and strategy in the promotion of race relations in our work.

and its implications; America's new international role, involving the trusteeship of resources and the need to keep our own economy strong if we would help the world.

Dr. Coffin spoke especially of the Church's policy of racial segregation, declaring that in many instances the Church exhibited less fellowship between races than did public education. The Church, he said, should proclaim its Gospel and its fellowship against rival philosophies of life. Its practice should supply a pattern for the life of the nation and of its communities.

"Granted that these problems are complex and difficult," Dr. Coffin concluded, "has the Gospel a wisdom and a power adequate for this issue?"

Speaking on the subject of returning service men and women, Dr. Roy A. Burkhardt, minister of the First Community Church, Columbus, Ohio, and chairman of the commission on that subject, said: "Veterans tell me that they could take the unreality and drabness and abstraction of the Church with much more grace before they went through the experiences of war than they can take them now." He urged churches to get the veteran into the life and fellowship of the Church, and to help him find assistance in living his life and in solving his problems.

Introducing the subject of foreign relief and reconstruction, Dr. Ralph A. Difendorfer, of the Methodist Board of Missions, stressed the need of formulating policies governing relations with churches in Europe and Asia, and with governments and private relief agencies, in order that assistance could be given most effectively, and local initiative encouraged.

Arousing perhaps the greatest interest of any of these preliminary presentations was that of John Foster Dulles, chairman of the Commission on a Just and Durable Peace, which had had a considerable influence on the setting up of the United Nations Organization. Mr. Dulles reviewed briefly and rather pessimistically the world situation as he saw it on the basis of his experience as one of the American delegates to the first session of the United Nations Organization Assembly just concluded at London.

He then went on to say:

"The worldwide ills of which I speak are beyond the power of words to portray. Yet such postwar conditions, appalling as they are, should not surprise us. They were almost inevitable. That fact must not, however, be used to generate discouragement, defeatism, or fatalistic acceptance of new war as inevitable. Rather it must be taken as a challenge to us to rise to new heights of efforts to avert from humanity the fate which otherwise awaits it."

"I am not afraid that the American people, least of all our Christian people, will in any wholesale way give up because the task ahead is difficult. The American people have always responded, once it was made clear to them that a need was vital. Our greatest lapses have been due to the fact that those in authority have been afraid to trust the American people and have kept from them unpleasant truths. No one today has a right to conceal the facts, or their gravity."

"There have been uttered recently from Geneva by the Committee of the World

Council of Churches, and from the Vatican, and even from Japan, Christian words which inspire and uplift. They come from those who, most of all, have plumbed the depths of human misery."

"The assembly of the United Nations provided one occasion which particularly brought about a real spirit of fellowship. That was during the discussion of the food situation. As nation after nation portrayed its desperate need, and as others pledged themselves to work and sacrifice to meet that need, there was a mounting sense of human brotherhood. Mr. Bevin spoke of how terrible it was that, to the death and destruction caused by war, must now be added the cruel consequences of an unkindly turn of nature. But as he spoke, I thought that perhaps this new trial might evoke, as war could not, the spirit of humanity and self-sacrifice which man now needs for his salvation."

"So it is that we can have hope. Paradoxically, we can have the greater hope because the situation seems so hopeless. That very fact may lead men to draw on spiritual sources which are unfailing."

After luncheon, a first-hand report of the sessions of the Provisional Committee of the World Council of Churches, held at



RNS.
WORLD COUNCIL LEADERS*: Shaping
"history's most vigorous embryo."

Geneva, Switzerland, in February, was brought to delegates by Dr. A. Ross Wentz, who had arrived in this country the preceding day after flying back from that meeting. This report was to have been made by Dr. Samuel McCrea Cavert, general secretary of the Federal Council, but Dr. Cavert had been detained in London by illness.

Dr. Wentz, after paying tribute to Dr. Cavert's leadership at Geneva, reviewed briefly the major accomplishments of the World Council committee, pointing out that the World Council itself would not be born until August, 1948, when the first General Assembly would be held at a place not yet determined. "But if the World Council is not yet born," he said, "it is perhaps the most vigorous embryo known to history."

The meeting in Geneva, though small, was truly ecumenical, Dr. Wentz pointed out, citing the presence of such distinguished Church leaders as the new Archbishop of Canterbury, Bishop Berggrav of Norway, Bishop Wurm and Dr. Nie-

*Left to right, Dr. John R. Mott, American; the Archbishop of Canterbury; Bishop Berggrav, Swedish.

moeller of Germany, Archbishop Germans of the Greek Orthodox Church, Fr. Florovsky of the Russian Church, and Fr. Cassian of the Serbian Church. He grouped the accomplishments of the committee under the scriptural headings of faith, hope, and love. "In spite of hatred throughout the world," he said, "the meeting reflected the element of faith in Christ and in the Christian way of life."

After this talk, the plenary session adjourned, and members spent the rest of the afternoon and evening at meetings of their respective sections.

"RADIO DINNER"

Delegates were guests at a dinner Tuesday night, at which Brig. Gen. David Sarnoff, president of Radio Corporation of America, spoke on "Science and Peace."

"Man is out of stride with the march of science," General Sarnoff said. "He must rise spiritually and intellectually, as well as technologically, if he is to become not the slave but the master of science. Should he fail in this objective and release atomic power to blow up the spiritual and humanitarian barriers that hold back the Apocalypse, then death, famine, fire and pestilence, enflamed by war, will race across the hemispheres."

"Man stands facing a great threat and a thrilling opportunity. The possibilities of science enable him to look bravely at the stars and to seek a finer destiny. He needs most, the faith and the spiritual guidance that would lead him to apply his new knowledge to peaceful pursuits. For the hope of peace that is lasting and a world that is free, lies within the soul and heart and mind of man."

Wednesday: President's Address And Community Tensions

Ash Wednesday's sessions began for members of the Episcopal Church delegation with Holy Communion at Trinity Church, celebrated by Bishop Sterrett, assisted by the Rev. Robert W. Fay, rector. Leader of the opening worship at the session of the Federal Council itself was the Rev. A. J. C. Bond, dean of the School of Theology, Alfred University.

The highlight of this day's session, of course, was the appearance of President Truman, who spoke at noon. The President arrived by train from Fulton, Mo., accompanied by Winston Churchill, with whom he had received a degree from Westminster College the previous day. Mr. Churchill remained aboard the train, and did not appear at the meeting of the Council.

ATOMIC WARFARE AND THE CHRISTIAN FAITH

Before the arrival of the President, the Federal Council proceeded with its regular business. Section meetings were held the first part of the morning, and at 11 o'clock a plenary session was called to order in the ballroom of the Deschler Hotel, where all such meetings were held. On this occasion the membership was supplemented by local Church people, who sat in the gallery and listened with interest to the presentation by Dr. Robert L.

Cathoun, of Yale Divinity School, of the special report of a committee of theologians on Atomic Warfare and the Christian Faith (summarized elsewhere in this issue). Owing to the shortness of time before the scheduled appearance of the President, and the confusion attending the testing of microphones, the lining up of lights and cameras, and the frequent announcements that no packages or briefcases were permitted, discussion of this important paper was deferred.

RESOLUTION ON HOUSING

One other matter was disposed of, however, before the arrival of the President's party—a resolution favoring "share-the-housing" programs for veterans on the part of local churches, as previously recommended by the President. The resolution added this remonstrance:

"At the same time we are conscious that the basic housing situation cannot be solved by emergency measures. It is with deep distress that we view the evidences of shortsighted self-interest on the part of many of those groups upon which the nation is dependent for meeting the housing situation on a permanent basis. We call, therefore, upon every group in national and community life to rise above selfish consideration so as to move toward providing adequate housing for all people."

At 11:45 the Council greeted visiting dignitaries, including Governor Lausche, Senator James Huffman, and Mayor James A. Rhodes, who took their places on the platform with Bishop Oxnam, Dr. Benjamin E. Mays, vice-president of the Council and president of Morehouse College, and Mr. Dulles.

President Truman arrived a few minutes before 12 o'clock, accompanied by his military and naval aides and others. Smilingly he took his place on the platform, acknowledging the applause of the audience.

Greeting the President, and introducing him both to the assembled gathering and to the nation-wide radio audience, Bishop Oxnam read a short prayer for the President used in many Protestant churches. He continued:

"I have made bold to read from this prayer because I would assure you, Mr. President, that you are in our minds and hearts in these hours of crisis, and that in the Churches of this nation is the firm resolve to translate the ethical ideals of religion into the realities of world law and order, of economic justice, and racial brotherhood. In the loneliness of leadership, we trust there may come to you, Mr. President, an awareness of many millions who are not far away and are eager to follow when led up the steep trails that mark the discovery of measures that give effect to the demands of the moral law."

"It is appropriate in free America that the President of the United States should speak to the Churches. The Federal Council of the Churches of Christ in America is the Churches themselves in actual coöperation."

Bishop Oxnam reminded the President of the extraordinary support given by the Churches in forming the United Nations Organization, adding that equally effective work is being done in the fields of economic and racial tensions. Primary

emphasis, he said, is given to evangelism in an hour when a new world desperately needs new men.

Pointing out that the Federal Council is not merely a pan-Protestant body, Bishop Oxnam said:

"We are all members of the Holy Catholic Church. Here are Eastern Orthodox, Anglo-Catholics, Protestants. We believe in religious liberty, and are resolved to maintain and extend it until every man shall possess the privilege of worshiping God according to the dictates of his own conscience. We desire that freedom for every Roman Catholic, for every Jew, as well as for ourselves; and are convinced there is a simple principle that should govern in the whole question of religious liberty. It comes from the highest authority and is: 'In all matters of religious liberty, do unto others as ye would be done by.' It is, therefore, with great eagerness that we await your message on the Place of Religion in our American Democracy."

THE PRESIDENT'S ADDRESS

President Truman spoke in a quiet, earnest vein, adhering closely to his manuscript except on one or two occasions, when he interpolated a word or phrase to lend emphasis.

The President was interrupted several times—eleven, by the count of local reporters—by applause. In part he said:

"We have just come through a decade in which forces of evil in various parts of the world have been lined up in a bitter fight to banish from the face of the earth both these ideals—religion and democracy. . . . The fight to preserve these rights was hard-won. The victory took a toll of human life and treasure so large that it should bring home to all of us forever, how precious, how invaluable, is our liberty which we had begun to take for granted.

"Now that we have preserved our freedom of conscience and religion, our right to live by a decent moral and spiritual code of our own choosing, let us make full use of that freedom. Let us make use of it to save a world which is beset by so many threats of new conflicts, new terror, and destruction.

"In our relations abroad and in our economy at home, forces of selfishness and greed and intolerance are again at work. They create situations which call for hard decisions, for forthrightness, for courage and determination. But above everything else they call for one thing, without which we are lost. They call for a moral and spiritual awakening in the life of the individual and in the councils of the world.

"The last five years have produced many awesome discoveries in material things. But it has been truthfully said that the greatest discoveries of the future will be in the realm of the spirit. There is no problem on this earth tough enough to withstand the flame of a genuine renewal of religious faith. And some of the problems of today will yield to nothing less than that kind of revival.

"If the world is long to survive, the gigantic power which man has acquired through atomic energy must be matched by spiritual strength of greater magnitude. All mankind now stands in the doorway to destruction—or upon the threshold of the greatest age in history. Only a high moral code can master this new power of the universe, and develop it for the common good.

"That is the great task for you teachers of religious faith. That is a supreme opportunity for the Church to continue to fulfill its mission on earth. The Protestant Church, the

Catholic Church, and the Jewish Synagogue—bound together in the American unity of brotherhood—must provide the shock forces to accomplish this moral and spiritual awakening. No other agency can do it. Unless it is done, we are headed for the disaster we would deserve. Oh for an Isaiah or a St. Paul to reawaken a sick world to its moral responsibilities! I may be facing that prophet now. I hope so.

"The need for this moral awakening applies to all men and women everywhere, but it applies particularly to the youth of today from whom the leadership of tomorrow will come. The aftermath of a major war always includes an increase of juvenile delinquency. Sometimes it is the fault of the boys and girls. More often it is the result of everything that is abnormal in war—including the absence of fathers and mothers in the armed forces or in business or war industries.

"Whatever the cause, the need is now pressing and unyielding. The younger generation of today yearns for moral uplift. To the parents of the nation—and to you of the Churches of God—has come the responsibility of helping them on to the right path.

"And one of the ways we can all help not only the youth of the nation but all men and women is by the provision of decent homes. . . . Nowhere can the influence of deep religious faith and ethical living be more adequately felt than in the homes of the nation. The spiritual welfare of our people of tomorrow is going to depend on the kind of home life which our nation has today.

"That is why it is so important that all churches throughout America coöperate in the 'National Share the Home' effort. If each congregation of the 250,000 churches and synagogues in this country would open their spare rooms to only four veterans, one million veterans and their families could receive temporary shelter until new houses are available.

"Nothing could be more helpful in reaching the goal of a decent home for every American—and by that I mean Americans of all races and religions and of all income groups—than the active coöperation and inspiration of the churches of the nation. By working in your local communities where the primary job and responsibility lie, you can help make this program the success which it must be. For home life reflects the nation's life.

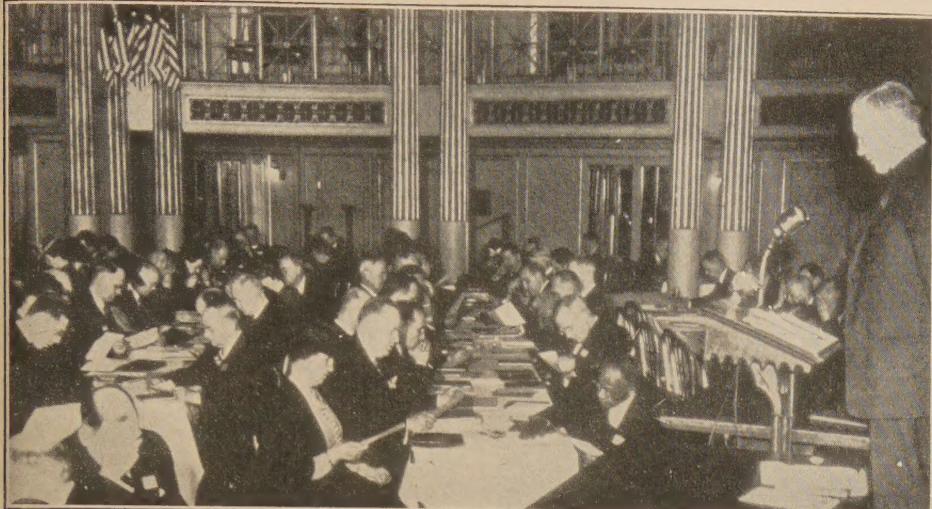
"If we really believed in the brotherhood of man, it would not be necessary to pass a Fair Employment Practices Act. If certain interests were not so greedy for gold there would be less pressure and lobbying to induce the Congress to allow the Price Control Act to expire, or to keep down minimum wages, or to permit further concentration of economic power. A truly religious fervor among our people would go a long way toward obtaining a national health program, a national housing program, a national education program, and an extended and improved social security program.

UNITED NATIONS

"We have tried to write into the Charter of the United Nations the essence of religion. The end of aggression, the maintenance of peace, the promotion of social justice and individual rights and freedoms, the substitution of reason and justice for tyranny and war, the protection of the small and weak nations—by these principles the United Nations have laid the framework of the Charter on the sound rock of religious principles.

"The United States expects to support that Charter. It expects to defend that Charter. It expects to expand and perfect that Charter. And we are confident that all the other United Nations expect to do the same.

"As your President, I appeal to you again



OPENING SESSION OF FEDERAL COUNCIL: *Bishop Hobson leads in worship.*

—and to all Americans everywhere—to prove your faith and your belief in the teachings of God by doing your share to save the starving millions in Europe and Asia and Africa. Share your food by eating less, and prevent millions from dying of starvation. Reduce your abundance so that others may have a crust of bread. In short, prove yourselves worthy of the liberty and dignity which you have preserved on this earth, by helping those less fortunate who have been starved by the dictators for so many long years and who still starve even in liberation.

"We have this America not because we are of a particular faith, and not because our ancestors sailed from a particular foreign port. We have our America because of our common aspiration to remain free and our determined purpose to achieve for ourselves, and for our children, a more abundant life in keeping with our highest ideals.

"Let us determine to carry on in that same spirit—in a spirit of tolerance, and understanding for all men and for all nations—in a spirit of religion and religious unity."

At the conclusion of the President's address, while delegates stood Bishop Oxnam expressed the appreciation of the audience and then delivered a prayer for our country, adapted from that in the Book of Common Prayer.

The President left immediately after his address, driving to the airport where he boarded his plane for Washington.

REPORT ON COMMUNITY TENSIONS

Community and racial tensions were the first subjects on the agenda for the afternoon plenary session.

The report of the section on community tensions, presented by Dr. Henry Sloane Coffin, contained ten specific recommendations, set forth as principles to guide "the approach of those who seek to be sincere followers of the Lord Jesus Christ." Briefly, these were:

1. That it should be the endeavor of Christian people to consider these matters on a level higher than that of group partisanship.
2. That it is the duty of the churches, pastors, and people to seek to arouse the conscience of the nation on all matters involving moral principles.
3. That the Social Ideals of the Churches,

adopted and reaffirmed by the Federal Council in previous years, are of enduring value.

4. That two specific actions of previous sessions are even more significant now: fair employment practice, and a minimum wage of 65 cents an hour.

5. That churches and church institutions should demonstrate Christian ethics in their own policies as employers and as investors.

6. That "we . . . encourage the extension of co-operative techniques and other similar means of bringing about economic justice and brotherhood."

7. That the churches "give vocational guidance in terms of God's activity through men in their various vocations."

8. That men have a right to employment at an equitable wage, and that full employment is a responsibility of people and society.

9. That labor's right to strike is reaffirmed, but that the public interest "calls for the maximum exercises of self-discipline on the part of both management and labor."

10. That economic justice and brotherhood are essential to world peace and order, and it is the duty of the churches to educate their people to this responsibility.

11. That "other questions press upon the Christian conscience with new urgency"; among them: the role of government in maintaining economic and industrial stability; the problem of preserving a maximum of economic freedom while guaranteeing a "floor" of economic security; and ways in which conflict between economic groups can be kept within manageable limits without curtailing essential freedoms.

SEGREGATION REJECTED

In the matter of racial relations, the members of the Federal Council received a report analyzing the whole pattern of racial segregation, and voted overwhelmingly to reject the policy of segregation, calling upon constituent bodies to study their own practices to bring them into line with the Christian doctrine of equality of men of all races.

In the last quarter hour of the plenary session, there developed a heated debate on the disposition of the "Calhoun report" on atomic energy, which had been read at the morning session. [See next column.] For some reason this report had been brought directly to the full Council, without screening by a section, as in the case of all other reports. As explosive as the subject with which it dealt, the report

might well have been the basis of a full-scale debate, had there been time. There were obviously many present who questioned its confession of sinfulness in the use of the atomic bomb, and who could not see why the destruction of Hiroshima and Nagasaki should be singled out as demanding reparation and restitution, while nothing was said about the indiscriminate bombing of London or Rotterdam, the extermination of Lidice, the systematic murder of the Jews by the Germans, or the death march of Bataan and the execution of captured fliers by the Japanese.

But the debate revolved solely about questions of procedure—whether to "adopt," "receive," or "refer" the report. Eventually one paragraph—that declaring that atomic energy should be under civilian control—was adopted, and the rest was referred to a meeting of the executive committee, to be held in about two weeks.

Atomic Warfare

The rebuilding by Christians of atom-bombed Hiroshima and Nagasaki was recommended to the Federal Council in a report prepared by the Commission on the Relation of the Church to the War in the Light of Christian Faith, and presented at a plenary session on Wednesday. Dr. Robert L. Calhoun, professor of historical theology at Yale, is the chairman, and Dr. John C. Bennett, professor of Christian theology and ethics at Union Theological Seminary, is the secretary of the commission. Episcopalians on the commission include Bishop Dun of Washington, the Rev. Theodore O. Wedel of the Washington College of Preachers, and Theodore M. Greene, McCosh professor of philosophy, Princeton University.

"We are well aware of the inadequacy and the dangers of proposing specific acts of restitution," said the commission's report, continuing: "To rebuild Hiroshima and Nagasaki, the victims of our most spectacular offenses, would be to restore only a small fraction of what our strategic bombings needlessly destroyed. To provide special aid for the survivors of those two murdered cities would be hardly more than a token of repentance. Yet we believe either would have lasting value for future human relations. . . . Whatever we can do will be at best a belated effort to make some amends for past failure."

Other excerpts from the report of this commission, which made a profound impression on the members of the Council and also aroused some opposition, follow:

The atomic bomb gives new and fearful meaning to the age-old plight of man. His proudest powers have always been his most dangerous sources of peril. . . . The new weapon has destroyed at one blow the familiar conceptions of national security, changed the scale of destructive conflict among peoples, and opened before us all the prospect of swift ruin for civilization and even the possibility of a speedy end to man's life on earth. . . . Whether universal fear, one of the most powerful of all human motives, will help to save us or to push us the more quickly to destruction depends on how it is directed. The fear of God and His laws can indeed be a source of saving wisdom, but the

fear of fellowmen or life or death or any created thing can be disastrous.

As far as our best minds can see, the only promising defenses against atomic warfare are moral and political, not physical defenses. . . . The use of atomic weapons that can now be foreseen would make war not only more destructive and treacherous, but more irresponsible, than ever.

All things considered, it seems necessary to include in any condemnation of indiscriminate, excessive violence not only the use of atomic bombs in August, 1945, but the policy of wholesome obliteration bombing as practiced at first by the Axis powers and then on a far greater scale by the Allies . . . we have never agreed that a policy affecting the present well-being of millions of non-combatants and the future relationships of world peoples should be decided finally on military grounds.

We are agreed, further, on four major theses respecting future policy with regard to atomic warfare and other new methods for effecting mass destruction. First, these methods . . . tend to unlimited, indiscriminate destruction. . . . Hence, it is more than ever incumbent upon Christians to resist the development of situations in which these methods are likely to be employed.

Secondly, the only mode of control that holds much promise is control directed to the prevention of war. We recognize the prob-

able futility, in practice, of measures to outlaw atomic weapons while war itself continues.

Thirdly . . . we believe the Churches should call upon the government of the United States, as present holder of existing atomic bombs and plants for producing them, to move more swiftly toward allaying distrust respecting their possible use. . . . We therefore call upon the Churches to urge, first, that all manufacture of atomic bombs be stopped, pending the development of effective international controls. We urge, secondly, that the Churches call upon the government of the United States to affirm publicly, with suitable guarantees, that it will under no circumstances be the first to use atomic weapons in any possible future war.

INTERNATIONAL ACTION

We believe, fourthly, that the only conceivable road toward effective control of atomic warfare and other forms of mass destruction is the road of international comity and joint effort. . . . Although improvement of the United Nations Organization is imperative, world government in any literal sense of the term is not yet attainable, and rigid insistence on full world government now is in effect a vote for continued international anarchy. . . . It is better to start with the imperfect accomplishments and promises of the provisional forms of co-

operation that have actually begun to take shape, and earnestly to seek their improvement.

International provision for the control of atomic research and its application to the problems of peace and war should fulfill certain elementary conditions. Such control should be assigned ultimately to civilian, not military agencies. . . .

Annihilation is possible only because of extraordinary gifts granted to man. Even if these gifts should be perverted, it is still right to recognize divine bounty in the grant itself, and in the opportunity to turn the gifts to good account rather than ill. . . . We know that the one good ground for hope that human attitudes may be profoundly changed is the redemptive activity of God, and we are confident that as long as human life on earth goes on, there will be clear signs that His providence is steadily at work to change men's hearts and win them back from the edge of impending ruin.

Third Day: Evangelism and Relief

Mrs. Henry Sloane Coffin conducted the opening worship at the third day's session.

First business of the morning, following devotions, was the consideration of the report of the section on Evangelism. This

The Churches and World Order

By the Rt. Rev. Frank William Sterrett, D.D.

THE Federal Council's section on the Churches and World Order stressed the opportunity "to bring in an order of brotherhood, justice, and freedom, [as] the moral essential to enduring peace." It recognized that "the time is short with a world of hatred, cruelty, misery, and violent death closing in on the prospect of a world of fellowship and love," but proclaimed that, ominous as the situation is, Christians know there is sure ground for hope, that through the centuries the Church has met desperate times when it has been shown that they can be turned to victorious account through the power of God in Christ, that it is for the Churches now to make this power decisive for the regeneration of mankind.

We were reminded of the urgency of our dedication to the progressive realization of the dignity and worth of man and his individual freedom in every area of life.

There was no attempt to minimize the seriousness of present tendencies, including the misuse of power, the race for armaments, deviations from the spirit of the Atlantic Charter and Declaration of United Nations, and dangerous divisions among the great powers.

But hope was seen in the Charter of the United Nations and its potential constructive power; in earnest efforts to remove causes of war, in the increasingly widespread recognition of men's basic rights and conviction that they must be realized; and in the

knowledge that science, if we so determined it, can lighten burdens and relieve tensions.

The report frankly recognized that the problem of world order is complicated by the fact that "nations differ in their religious, social, economic, and political patterns [and that] this is particularly true in the case of the Soviet Union and Western democracies."

It continued, "we cannot ignore the tensions which arise from these differences. As Christians we base our view of life on belief in the dignity and worth of man as a child of God. To this conviction we must hold fast. Our first task, therefore, is to demonstrate that our Christian faith can enable all men to enjoy a fulness of life to an extent which not only equals but surpasses that which any other faith can accomplish. Such a demonstration of the practical applications of our faith will bring into being a world that is responsive to that faith."

"In the effort to relieve tensions which arise from differing convictions, we dare not compromise our faith. Standing firm in our convictions, we must persistently seek sympathetic understanding, encourage friendly negotiations and undertake constructive tasks of common concern."

The part to be played by the great powers was noted and the far-reaching effect of their decision between co-operation and unrestrained self-seeking. The section advocated strong support for the United Nations; American

leadership in building and recognizing international law; advocating through the United Nations and in accord with its Charter international (not unilateral) reduction and control of armaments, especially of weapons for mass destruction; international economic co-operation including the proposed loan to Great Britain; the promotion of the well-being and the hastening of the emancipation of dependent peoples through application of the principle of trusteeship and the realization, within a fixed time if possible, of their aspirations for self-government.

The report included a declaration of principles that it was felt should be applied to coming peace conferences, calling for justice to both victor and vanquished, with human considerations put first.

The concluding section spoke of the spiritual crisis of mankind, saying in part, "Superficial changes will not suffice. Brotherhood is now the spiritual imperative of survival." To carry out the program there must be: (1) development in the spiritual life of the individual; (2) his integration into the worldwide body of Christians; (3) the projection of Christian principles into the treaties of peace; and (4) their expression in the life of the United Nations."

The statement closed with a reminder of the resources for the task, in God's grace given abundantly in the Christian Church, and an appeal to act boldly for a world order based on brotherhood, freedom and justice.

section, headed by Dr. E. G. Homrighausen, had prepared a 10-point "call to the churches for a vital evangelism," accompanied by a "proposed plan of action" under twelve headings.

REPORT ON EVANGELISM

"Evangelism," said the report, adopted enthusiastically by the plenary session, "is the primary task of the Church and of the individual Christian. It is integral to the Gospel of Our Lord Jesus Christ through which God revealed His will to reconcile men to himself and to one another. God has spoken His decisive word; He has wrought out salvation for men and nations through Christ. Men must repent and believe the Gospel if they are to have new life from God. They must be born again if they are to enter the Kingdom of God and have eternal life."

Continuing, the report noted that "our nation has been thrust into a new role of power and leadership in international affairs," thus making it increasingly important to "win the people of this nation to Christ." The collapse of political faiths and the release of atomic energy likewise have thrust upon us "a profound sense of urgency." The Church, says the report, "must come to grips with and speak to the issues which imperil the very existence of humanity: imperialism, militarism, racism, nationalism, and class conflict."

Expressing dissatisfaction with the secularism of the nation and the state of religion in the churches, the report calls upon Christian leaders to "fulfill their mission as the spiritual shepherds of our people," and to exercise a more vigorous leadership.

Adequate resources exist in the Gospel, the sacraments, and the treasury of Christian experience through the ages, combined with the enlarged facilities of the present day. "There is abroad a spirit of expectancy in the hearts of many who await a strong and encouraging leadership from the churches."

The 12-point plan of action in the report makes specific recommendations under the following heads:

1. A spiritual awakening within the Church.
2. Mission to ministers.
3. Evangelism through laymen.
4. Evangelism through the home.
5. Evangelism of childhood.
6. Evangelism of youth.
7. Evangelism through Church school teachers.
8. Establishing of new Sunday schools and churches.
9. Conservation of members who move.
10. Assimilation of new members.
11. Evangelism among neglected groups.
12. Evangelism through modern agencies.

While there was a considerable amount of discussion in regard to details, the program as a whole was unanimously accepted by the plenary session, presided over during this period by the vice-president, Dr. Benjamin E. Mays.

REPORT ON FOREIGN RELIEF

After the adoption of the report on evangelism, Bishop Oxnam resumed the chair, and Dr. A. L. Warnshuis presented the



MR. DULLES: Ideas on world order were vigorous, concise, specific.

report of the section on foreign relief.

Taking its cue from the preceding day's speech by President Truman, this report placed the Council squarely behind the President's program for food conservation and relief of needs in Europe and Asia. The report pointed out:

"America is the one great nation where nourishing food is available in abundance while the rest of the world goes hungry. We therefore support the President as he proposes to meet this crisis by providing international credits, setting aside stores of food for the use of other countries, breaking the bottle-neck of inland transport, and appealing to the conscience of the American people.

"We instruct our officers to take all steps necessary to make the President's challenge at this meeting known to the churches of the country.

"We call upon the churches of the United States to enlist their members in active support of all measures which will raise our country's contribution to the needs of peace as great as it was in war. Specifically we ask all Church members:

"1. To send individual letters and telegrams to the President and to their representatives and senators in Congress in support of effective action by the government.

"2. To practice the voluntary rationing of their own use of those foods so vitally needed in other lands."

FOOD PLEDGE

Toward this end, Church members are asked to take the following voluntary pledge:

"In response to the President's request to help prevent starvation overseas, I voluntarily pledge to conserve food and to buy less, bake less, waste less bread, cake, wheat products. I will conscientiously attempt to conserve during the next six months, or while the emergency exists, about a quarter of the wheat products our household is accustomed to use."

In addition to food conservation, the report stresses the responsibility of American Christians to provide medical supplies, bedding, clothing, and literature for Christians of Europe and Asia. Support

was pledged to the government and the UNO in "efforts to assure that further movements of population be in accordance with maximum humane procedures, and that constructive measures for their personal settlement be adopted."

One of the most specific actions taken by the Federal Council was the adoption of a resolution, in which Bishop Goodwin of Virginia was primarily interested, providing for the establishment of a full-scale Christian university in Japan, as an "investment of Christian faith."

Announcement was made that the total of postwar funds of the member Churches for relief (including our own Reconstruction and Advance Fund) was \$125,000,000; including approximately \$85,000,000 for "foreign relief and reconstruction." The report added: "In the light of fuller knowledge, the appeal must now be made to increase the announced aggregate of the postwar funds to \$175,000,000, so that an additional sum of \$50,000,000 may be made available for the needs of churches and peoples in other lands."

In order to integrate and administer the united program of foreign relief more effectively, the Council endorsed recommendations of a special committee of 11: "that a single agency be constituted, if possible by May 1, 1946, to carry on the functions and fulfill the responsibilities for Christian overseas relief and reconstruction." This central agency is to be composed of representatives appointed by the Federal Council of Churches, the Foreign Missions Conference, the American Committee for the World Council of Churches, and the denominational relief agencies. Upon amendment adopted by the Council, the United Council of Church Women was added to the list of these agencies.

At this point the Council adjourned for lunch.

Thursday Afternoon: Statement On World Order and UNO

The principal subject for the session on the last afternoon was the report of the section on world order. This had been the largest section, and, under the leadership of John Foster Dulles, had held vigorous discussions on matters of current international significance. Beginning with a long and rather dull paper prepared as a basis for discussion, the section had made extensive changes and recommendations, taking into consideration such timely matters as the President's address to the Council and the Churchill speech at Fulton, Mo., calling for closer American coöperation in relation to the attitude of Russia. Finally, upon characterization by Dr. Charles Clayton Morrison, editor of the *Christian Century* "as a dull, uninspiring document," the report was entirely rewritten. Two Churchpeople, Bishop Sterrett and Mrs. Cowin, took part in that rewriting.

REVISED REPORT

Consequently the final paper, presented to the plenary session by Mr. Dulles, was much more vigorous, concise, and specific

than earlier drafts, and it met with enthusiastic response. After it was read by Mr. Dulles, it was unanimously adopted without amendment—a fact that was the more remarkable because it contained straightforward declarations on several important matters of national and international policy.

In bringing the major recommendations of the report into relief, Mr. Dulles classified these in three groups: (1) actions that could be taken by the United States alone; (2) actions that could be taken by the United States through the UNO; (3) actions that could be taken by the United States as one of the victor nations. He cited four major recommendations under each of these heads, as follows:

Actions urged upon the United States to be undertaken alone:

1. Extension of the loan or credit to Great Britain, now pending in Congress, as "the kind of practical assistance which is imperative for world order."

2. A clear declaration of intention for this country to apply the trusteeship system of the UNO to ourselves, as this country urges upon the other United Nations.

3. Acceptance of the compulsory jurisdiction of the World Court in legal questions in which this country is involved.

4. Placing the control of the atomic bomb and of atomic energy generally in civilian hands. (This was not in the Dulles report but was the subject of a special resolution previously adopted.)

Actions that the United States is urged to take in reference to the United Nations Organization:

1. Selection of this country's UNO delegates in time to permit them to make plans, and for public opinion to work on them.

2. Seeking reduction of armaments by international agreement, and abolition of peacetime conscription in all countries.

3. Advocating the development of a body of international law.

4. Advocating an international Bill of Rights.

Action that the United States is urged to take as a victor nation; and to urge upon other victor nations:

1. Genuine trusteeship of colonies, leading to ultimate independence of colonial peoples.

2. Limitation of reparations to keep them from being an instrument of vengeance.

3. The stopping of deportation of peoples, or at least rendering it as humane as possible.

4. The abolition of the use of enemy nationals for slave labor.

These specific recommendations, said Mr. Dulles, should stand in relation to the whole context of the report, which is a call to Christian people to "act boldly and confidently for a world order based on brotherhood, freedom, and justice."

[The full text of this important document will be published in an early issue of THE LIVING CHURCH.]

In addition to the report on world order, there was adopted a series of program suggestions, designed to inform the membership of the Churches, as a part of the strategy of the Four Fronts for Peace.

[These program suggestions, which cover a period of about a year beginning with the coming Easter, will be published

at the same time as the text of the World Order report.]

RESOLUTION ON RELIEF

After adoption of the report on world order, the plenary session returned to the subject of relief. Adding the force of the Federal Council to a recommendation already made by other agencies, the following resolution on a Lenten appeal was adopted:

"The Federal Council of Churches of Christ in America commends to the Churches the special appeal issued by the united agencies that during Lent Christians be urged to contribute to their denominational postwar funds above any regular gifts they may plan to make either:

1. the equivalent of one meal a week, or
2. the saving of some customary expenditure, or

3. something from their savings account which would constitute a truly sacrificial gift."

The Council further suggested the appropriateness of calling for such gifts on Passion Sunday, April 7, 1946.

In a further resolution, the Federal Council called upon President Truman to appoint a commission to investigate famine conditions in Asia, with special reference to India, similar to the Hoover commission to investigate conditions in Europe.

Brief addresses were made by Dr. Robbins W. Barstow, on the need for relief in Europe, and by Dr. Gordon A. Sisco, who brought greetings from the Canadian Churches.

The special meeting of the Federal Council of Churches of Christ in America was concluded with a worship session led by Dr. Benjamin E. Mays, distinguished Negro educator, and a summary by the president, G. Bromley Oxnam, in which he said:

"Conflicting ideologies contend for the mastery of men's minds. Dynamic faiths are passionately held, and forcefully established. There are those who would mobilize the Church in a 'holy war' against Communism. There are others who would mobilize similarly against capitalism. Ideologies are not destroyed by bayonet and bomb. The only answer to error is truth."

"Men who would lead the Church into 'holy war' are blind to the fact that the massing of force for the destruction of a movement may be planned as the force of idea, but such effort soon descends to force that is physical, and castigation of words becomes the clash of arms."

"The Church must teach the principles of conduct. It must be a voice of judgment. It must herald a new day. But the Church must not become the voice of reaction nor the voice of revolution. It must be the voice of Christ. It is regeneration, not reaction or revolution, that is needed."

"The voice of Christ may call upon us to preserve all things and hold fast to that which is good. It may call us to create a new heaven and a new earth. But it does not summon us blindly to attack an economic order as a whole without a full and fair evaluation of the order."

"If Communism has brought more of equality to man, and has endeavored to abolish the exploitation of man by man, that must be weighed when we consider its denials of liberty, its materialism, its dictatorship, its totalitarian economic order. If

capitalism has preserved more of liberty and lifted the physical standards of men, that must be considered when we weigh its failure to remove the contradiction that lies in its ability to produce and its inability to distribute in a moral or rationally adequate manner, its reliance upon self-interest as a motivating force, and its struggle against democracy in the economic sphere.

"We refuse to identify the Christian gospel with an economic order, whether it be capitalist, communist, or socialist. There may be more of Christianity in a synthesis in which the creative initiative that has flowed from individualism is conserved and the benefits that lie in collective action are appropriated than in either of them."

"The Church is more like its Christ, and far more powerful, when it stands for its Gospel rather than when it is attacking other faiths. It stands certain in the faith that Jesus Christ will become the ruler of the kings of the earth. Let the Church be the Church, and let its dynamic teaching so transform the social order that brotherhood comes alive and justice reigns. It must proclaim its own program, mobilize its forces to enthrone it. It is the Kingdom of God on earth it would establish."

A brief service of commitment closed this significant special meeting of the Federal Council.

RELIEF

Bishop Tucker Announces First Major Allocations

The Presiding Bishop, after consultation with the National Council committee on aid to sister Churches, announces the first major allocations for relief of suffering peoples in Europe and Asia and for reconstruction of Church life and work in devastated areas. Based on actual money on hand and upon estimates of anticipated contributions, checks for the first quarter of 1946 amounting to \$152,625 are being transmitted to the World Council of Churches, the Committee for Relief in Asia, and associated agencies in the ecumenical movement.

Many contributions designated for immediate relief of suffering people in Europe and Asia, caused Bishop Tucker and the committee to take this prompt action. Thus \$95,000 is allocated to the World Council of Churches for the first quarter, which includes \$50,000 already designated toward our Church's share in the purchase of half a million dollars worth of clothing, blankets, shoes, and hospital supplies, available through Army and Navy surpluses. This food and clothing is already being distributed through the Churches of the most needy countries in Europe under the supervision of the staff of the World Council of Churches in Geneva, Switzerland.

In China, the Philippines, and Burma, the National Christian Councils, including representatives of our own Church and the Church of England, are supervising the distribution of food and clothing made available to them through the Church Committee for Relief in Asia, to which \$40,000 is contributed from the Episcopal Church for the first quarter. Three other emergency activities received a total of \$15,000: the Ecumenical Chaplaincy Com-

mission and War Prisoners' Aid for its continuing program of religious ministry and education among the 3,000,000 prisoners of war not yet returned to Germany and Italy; the International Missionary Council for the missionary program in some of the occupied countries which have not attained sufficient stability to assume their own support; the Emergency Program of the American Bible Society, which is attempting to answer the requests of the Churches in China, Japan, and Europe for replacement of millions of copies of the Bible destroyed by the war. Other designated contributions bring the total for the quarter to \$152,625.

The major portion of this current allocation comes from the 10% of Reconstruction and Advance Fund voted by the National Council. The next largest share is based on current contributions to the Presiding Bishop's Fund for World Relief which indicate that a total of \$75,000 will be available from that source in 1946. The total present estimate for the year also includes the regular budget item of \$42,132 which was voted by General Convention for aid to European Churches.

In summarizing the present quarterly allocation, the Presiding Bishop said: "I am sure that our Church people will rejoice with me that it is possible for us to make this significant contribution to the material and spiritual needs of suffering people around the world. Our membership in the World Council of Churches makes it incumbent upon us to recognize that other member communions are our sister Churches and that we must share with them in their great need. Some of them need assistance in building temporary shelters for their congregations, in reviving their ministries and theological education, and in providing program material for their youth movements. It is natural too that these Churches want to carry on their traditional ministry of mercy, and, therefore, I am happy that we have been able to contribute food and clothing with which they can work."

CLID

Rev. W. B. Spofford, Jr., Accepts Executive Secretaryship

Announcement was made at the annual meeting of the Church League for Industrial Democracy that the Rev. William B. Spofford, Jr., has accepted the position of executive secretary, effective June 1st. The new secretary, 25 years of age, is in charge of the Church of the Good Shepherd, Boston, and assistant secretary of the social service department of the diocese of Massachusetts.

Speakers at the luncheon were the Rev. Joseph F. Fletcher of Episcopal Theological School, and Joseph Evans, regional director of the Fair Employment Practices Committee. Mr. Spofford in accepting the leadership of the CLID said that the magnitude and importance of the task filled him with a mixed feeling of humility, inadequacy, fear, and excitement.

The business meeting was devoted to revising the program of the league.

WORLD COUNCIL

Prepare Special Church Message

The World Council of Churches is preparing a special message to churches throughout the world, which will be issued shortly, it was announced in Paris by Dr. Marc Boegner, French Protestant leader, and one of the five co-chairmen of



RNS.

IN GENEVA: Charles P. Taft, American Churchman, talks with Bishop Berggrav at the meeting of the provisional committee of the Council.

the Council's Provisional Committee. Dr. Boegner returned to Paris from Geneva where the committee recently met.

Describing the Geneva meeting as "particularly encouraging," Dr. Boegner stated that "a definite charter will be given to the Council in 1948 when the organizing conference will be held, and it is already known that over a hundred major Churches all over the world will be represented."

He revealed that the new Roman Catholic Bishop of Lausanne, Geneva, and Fribourg, Monsignor Charriere, sent a message to the Provisional Committee expressing "sentiments of fraternity and encouragement."

Dr. Boegner said Patriarch Alexei of the Russian Orthodox Church had not been invited to the meeting of the Provisional Committee only because invitations were limited to members elected in 1937. He said a report of the proceedings has been sent to the Patriarch. [RNS]

ENGLAND

Assembly Considers Finance, Administration in Record Time

By the Rev. C. B. MORTLOCK

The spring session of the Church Assembly came to an unexpected end on Wednesday, February 27th, an unprecedented occurrence. Normally the Assembly sits from Monday to Friday on three weeks in each year, and I cannot recall an occasion (and I have attended every session since the inauguration of the Assembly in 1920) when there has not been no business adjourned. It has been no un-

common experience for private members' motions to wait for two years or even more on the notice-paper before they are reached.

The chief reason why the session ended so early was that the most important business before it—the amalgamation of the Ecclesiastical Commissioners and Queen Anne's Bounty—called for little discussion at this stage. Both these bodies hold large capital sums in trust, mainly for the benefit of the parochial clergy. Every beneficed clergyman is the owner of a freehold, and the property of the benefice is his absolutely for life or until resignation. Thus the income of no two benefices is alike, though most of those of smaller value are brought up to a uniform minimum by diocesan funds and grants from the common fund of the Ecclesiastical Commissioners. This fund has been built up in the course of the 110 years of the Commissioners' existence by their exemplary administration of the revenues and lands of cathedral and episcopal estates which were entrusted to them in 1836. Cathedral chapters and bishoprics received fixed annuities, while the Commissioners have used the immensely increased value of the properties for the benefit of the parochial clergy, including assistant curates.

Queen Anne's Bounty was created in 1704 by Queen Anne who transferred to its governors the revenues derived from the collection from sees, dignities, and benefices of "First Fruits" and "Tenths." These charges were originally levied on all clerical incomes by the Pope, but were made part of the Crown revenue by Henry VIII. The Bounty of Queen Anne was virtually the grant of these revenues (then amounting to about £17,000 a year). At present the Bounty holds the redemption bonds issued to the clergy in lieu of tithe and is the authority dealing with dilapidations of parsonage buildings as well as with the sale of old and building of new parsonage houses.

The desirability of uniting the two bodies has been discussed for many years and resolutions on the subject have more than once been passed by the Church Assembly. The difficulties have been great, among them the fact that the commission is answerable to Parliament. Now, however, the consent of the King and other interested parties has been obtained in advance and it is hoped that the measure will go forward to Parliament and receive the royal assent as an agreed measure.

Apart from financial and administrative adjustments the most notable feature of the measure is that it provides for the first time that the clergy and laity of the Church shall be represented as such on the governing body.

On the stage of general approval there were no more than the official speeches and one or two short speeches by private members. The next stage, revision, will be the occasion for the measure being considered line by line if necessary.

Much more space was given by the press to the debates on a measure to amend the Clergy Discipline Act of 1892 which, incidentally, deals with the case of

a clergyman divorced from his wife. Since the act was passed the divorce law has been altered and desertion without adultery made a ground for divorce. After much animated debate as to whether or not a clergyman divorced on that ground should be subject to deprivation, the measure was referred back.

A domestic matter of great concern was the announcement by the Archbishop of Canterbury that the government had agreed to the derequisition of a part of the Church House and that before the end of 1947 the Church Assembly might expect to meet once more in its proper home. The fine debating chamber might not, however, be ready as that had been devastated by bombing and is not likely to be restored for two years or more. The Archbishop recalled that Parliament had met in the Church House, as also had the Security Council of the United Nations.

Canon Douglas Honored

Canon J. A. Douglas, from 1913 to 1945 honorary general secretary of the Church of England Council for Foreign Relations, was the recipient of a gift from members of the council. The Archbishop made the presentation which consisted of a cigarette box made from the oak rafters of the Guildhall of the City of London. It contained cigarettes and a check. Dr. Fisher spoke of Canon Douglas' unique work, particularly in connection with the Eastern Churches.

Bishop of Lincoln to Retire

The announcement of the resignation of the Bishop of Lincoln, Dr. Skelton, on account of ill health has been received with unfeigned regret. It is little more than three years since Dr. Skelton was translated from the suffragan see of Bedford. In that time he has shown himself possessed of great pastoral gifts. He has seldom been seen outside of his own diocese, for he devoted all his thought and care to its well being.

Three other dioceses, Bristol, Carlisle, and Salisbury, are also at present vacant or will be soon.

Motion Pictures in Cathedral

An innovation in Southwark Cathedral will be the showing on Palm Sunday of two motion pictures, which will be followed by the performance of a Passion play. The two films, "A Certain Nobleman" and "The Prodigal Son," are productions of the American company, Cathedral Films, and produced by an American priest, the Rev. James Friedrich.

Salisbury Palace to Be School

A number of English diocesan bishops have already taken advantage of a scheme which enables them to rid themselves of the financial incubus of maintaining their historic palaces. The latest to take this course will be the future Bishop of Salisbury who has not yet been appointed. The retiring Bishop, Dr. E. N. Lovett, who vacates the see at the end of March, has

been a party to an arrangement, under which his successor will occupy a much smaller residence in the cathedral close. The palace is to be handed over to the cathedral choir school. Dating from the early 13th century, it has been the residence of the bishops of Salisbury for seven centuries.

Overseas Workers Sought

The Mothers' Union, one of the most influential central organizations of the Church of England, is appealing for young women from the uniformed services to be trained as workers overseas.

WEST INDIES

American and English Bishops Meet in Jamaica

Bishops of the Church of England in the West Indies and of the Episcopal Church conferred in Kingston, Jamaica, with a representative of the Archbishop of Canterbury and officers of the Society for the Propagation of the Gospel and the Society for Promoting Christian Knowledge. The meeting, which was held February 5th to 18th, was the first of its kind in the history of the Anglican Communion in the Caribbean.

The Most Rev. William George Hardie, Bishop of Jamaica and Archbishop of the West Indies, presided. Members of the synod of the province of the West Indies were also in attendance during the sessions.

Bishop Creighton of Michigan was the personal representative of the Presiding Bishop of the American Church. The dioceses represented were, in addition to Jamaica, the Windward Islands, Guiana, Barbados, Antigua, Nassau, and British Honduras. The American bishops of the Caribbean area were Bishop Colmore of Puerto Rico, his coadjutor, Bishop Boynston, Bishop Voegeli of Haiti, Bishop Blanksinghip of Cuba, and Bishop Gooden of the Canal Zone. The delegates from England were Archdeacon Bradfield of Croydon, chairman of the S.P.G. standing committee, and representative of the Archbishop of Canterbury, and Canon E. C. Rich of Peterborough, diocesan director of education. These latter came at the invitation of the bishops of the province.

Among the important questions which the province was anxious to discuss with the English delegates was the allocation of the money raised in response to the West Indies Appeal. It is to be hoped that the money would not be used in any way to clear off outstanding debts except in so far as such repayments would release money for permanent endowment. In one diocese it was suggested that a proportion of the money should be set apart for new work in islands at present untouched by the Church.

Another important item which came up for anxious consideration was the future of Codrington College in Barbados. It is likely that a new constitution which has been drafted will prove acceptable to the Society for the Propagation of the Gospel

and the trustees. By its terms the college will become the theological college of the province. This will meet a long felt need. Decisions were reached with regard to the Church's responsibility in religious education in view of the possible development on the part of the governments in the West Indies.

Much discussion took place between the American bishops and those of the province as to the desirability of closer fellowship. Various means of co-operation were dealt with. Although any organic synodical unity may be still in the distant future the problems are very similar and call for immediate and frequent consultation. This will probably be provided for.

Captain Bishop, treasurer of the S.P.C.K., discussed a forward policy with regard to the better distribution of religious publications and additional co-operation with the Church in the West Indies.

NEW ZEALAND

Bishop Relates Experiences As Japanese Prisoner

A bishop of the Church of England who suffered imprisonment and torture by the Japanese during the Pacific warfare, the Rt. Rev. J. L. Wilson, Bishop of Singapore, recently visited Auckland, N. Z.

The Bishop was arrested by the Japanese military police, the Kempei Tai, in October, 1944, and for eight months was subjected to very severe treatment. "The Japanese suspected me of espionage, and I was not released by the Kempei Tai until May, 1944, when I was admitted to the hospital in the Sime Road camp," he said.

Bishop Wilson said that looting, torture, or annihilation were practiced by the Japanese more as expressions of national policy than for their own sakes. They were probably the most obedient race on earth. They were suspicious of any friendly overtures, because they always suspected ulterior motives.

One thing that greatly impressed Bishop Wilson at the time of the Japanese surrender was the extraordinary discipline of the Japanese troops. They had a difficult task, but they kept order, with very little inducement to do so. They were loyal to their emperor and to their country, but they had no liberty.

Among the things that he had learned during his confinement were the necessity for Church union, the amazing power of prayer, and the courage and power that could come into weak people. Bishop Wilson said that although he had known months of the most desperate privations he could now say he was the richer for the experience.

Bishop Wilson served in the first World War with the Durham Light Infantry, enlisting as a private and being later commissioned. He was ordained priest in 1920 and, after periods of service in Cairo and England, became dean and archdeacon of Hongkong in 1938. He was consecrated Bishop of Singapore early in 1941. Mrs. Wilson and their children were evacuated to Australia before Singapore fell.

The Wild Flowers of London

By the Rev. William G. Peck, S.T.D.

THERE was recently published in a well known London journal a picture of St. Paul's Cathedral which must have appeared strange to thousands who saw it. Wren's great church, its dome visible in past days over deserts of roofs, now stood, its whole massive edifice revealed, over a field of grasses and wild flowers. The explanation is simple. Here as elsewhere the German bombers had come, scattering fire and ruin. The shops, warehouses, and offices around the cathedral had been reduced to piles of rubble, though the cathedral itself was comparatively little hurt. For a brief time the center of the city of London lay thus, a chaos of broken masonry, twisted girders, heaps of dust. Then, with commendable swiftness, the wreckage was cleared away, and sad, blank spaces were all that remained to tell of those terrible nights.

Then, as in hundreds of such desolate sites within the gigantic circumference of London, when man's activities had ceased, mother nature, banished for generations, returned and took charge. The broken bricks and stones and concrete, the shattered metal, all swept away, the grass and the flowers silently took their place. Humble plants of those kinds which can grow from a shallow film of poorest soil, began their marvellous work of creating a soil from which other, richer growths might spring. So it happens that today St. Paul's Cathedral may be seen as if rising amidst fields of such lowly but lovely plants—purple loosestrife, dandelions, vetches, bryony, white and purple nettles, and the brave thistle.

The war has produced a not dissimilar miracle in the souls of thousands of Londoners, who had seemed to be of the very type of "metropolitan man." There is much evidence of this. Indeed, something seems to be forming deeply within the English mind, which may possibly change the whole shape of English life in the years to come.

There are different levels of conversion to be observed. Upon one of them is found a sentimentalism born of weariness: sheer weariness of the great town and its way of life. Suddenly the country has appeared attractive as a haven of peace. Many of my own friends, complete Londoners, have told me of this change of outlook in themselves. In one instance, the conversion seemed to be sudden. There is an old man, familiar in this neighborhood, who in the piping times of peace appeared to spend most of his time as an outside buttress of the local public house. If he was not visible in that situation, it was certain that he had found someone to buy him a drink and had entered the portals. He seemed a typical product of the life of the cockney mass, speaking the wretched cockney speech, and with little conversation apart from horse-racing and football pools. A poor, battered, ignorant old townee.

A few days ago I saw him wandering amongst the wild flowers where a couple

of years since had stood a row of houses. To my surprise, he seemed to be following the glancing flight of a butterfly—not trying to catch it, but simply watching it, his face lighted by a boyish smile. At length he saw me, and came toward me.

"And what are you doing?" I asked him.

"Well sir," he said, "these flowers, and a butterfly—you know, it suddenly made me think of my village."

"Your village!" I exclaimed in astonishment.

"Where I was born," he explained, "lived there until I was ten. Down in Kent. Gawd! I don't suppose I've thought of it for over fifty years. But it's suddenly come on me that I wouldn't mind going back there. Fields, you know, and quiet, and less nonsense."

Thus was revealed, even in this poor old waif, the possibility of that great revolution which may be described as the return to sanity, though he is too old to realize it. But elsewhere, the conversion of which I am speaking has proceeded upon a level of practical activity. The ardor with which thousands of Londoners turned to the task of "digging for victory" may have been incited by the knowledge of England's war-time need for food, but they have gone on, turning up their garden plots, toiling on their allotments in the public parks, rejoicing in their crops of potatoes, onions, beans, cabbages, sustained by the discovery that tilling the soil is a man's job, and a much more interesting and satisfying job than most of the artificial and socially useless "occupations" by which many of them earned their living:

In some parts of London the practical spirit has seized upon the bombed sites. In one place in the East End, children have turned such a site into a "farm." There is no soil to grow corn, though I believe they have managed to raise lettuce, and they keep goats, hens, and rabbits. In Bethnal Green, one of our poorest districts, the Oxford University settlement took a hand in turning a blitzed public house into a children's club, and undergraduates helped the children to create a garden in the surrounding desert. The employees of many borough councils have gone in for pig-keeping. And how long is all this likely to last? I believe it is an uprush of an elemental yearning, finding an opportunity for outlet in the present circumstances, and there are signs of permanent effects. Scattered about on the farms deep in the English countryside, there are still hundreds of boys who were evacuated from London schools during the first air raids. They are now of working age, and they are "farmer's boys," vowing that they will never again go back to town life.

Beyond all this popular revolt against urbanism, there is the important school of agriculturists and agricultural economists who believe that the economy of the Industrial Revolution is exhausted; that England, in a world crowded with the ever-increasing products of machine tech-

niques, cannot hope to grow wealthier by the further expansion of her exports, and that the attempt to live almost exclusively by such means must inevitably produce grave social ills.

I believe that they are right. I agree with them that England must seek a more balanced economy; but I agree even more eagerly with those of this school who, with true religious and philosophical insight, are declaring that we need a saner balance in the soul of our nation. Those economists, miserable relics of the 19th century, who can conceive no future for England except a perpetually increasing industrialism which would eventually make of this little land one industrialized area from Dorset to Northumberland, are, in my view, fuddled and shallow economists. But they are totally blind to social and spiritual realities.

Even if it were true that England could survive economically only on condition that she became totally industrialized, until her last fields were covered with concrete and her last ploughman had gone to work at a conveyor belt, the question would remain, what kind of creature would the "surviving" Englishman be? What would have happened to the spirit and genius of England? Industrialized, commercialized, financialized as we are at present, we are still not many generations away from the yeomen and the community of the village and the small town. Those influences yet secretly move beneath our seething modern surface. But if we are to be completely and forever urbanized and massified, what kind of thing is England to become and what will be its future record in the realm of the spirit?

Years ago, G. K. Chesterton jibed at the current pseudo-scientific assumption that social tendencies, once established, must automatically continue into an infinite future: that therefore the 19th century marked the path which men must tread until the crack of doom. History is on Chesterton's side. Deep within the human unconscious is some touch with the creative spirit, wherefrom there emerges man's attempt to remain human. There rise into his awareness promptings and intuitions toward the correction of extravagances, change of false direction, the recovery of precious things lost. As the wild flowers creep into the crevices of broken London, so the love of the land, the rhythm of country life, the feel of the soil in his fingers, the desire for simplicity, come stealing into the hearts of modern townsmen. It is no sign that the true town is itself evil: its insane exaggeration has become an evil, depressing manhood to the status of a gadget in a sub-human mechanism. And now the wind blows in from the folds and the fallows, and many a man, lost and lonely in megalopolis, feels its breath in his deep heart, and it seems like the breath of God, summoning him back to God's own order in nature from which the men of his time have strayed.

Christianity Mobilizes for Peace

THE FEDERAL COUNCIL of the Churches of Christ in America has just concluded a momentous special session in Columbus, Ohio. Lacking the fanfare, the scarlet robes, and the high-powered press agency of the Roman Catholic Church, the 500-odd delegates could not compete photogenically with the newly-elevated cardinals whose every move was so fully reported in the American press, but the results of their deliberations may have a far-reaching effect on American religious life, and possibly on world developments as well.

For the Federal Council was called to consider pressing current problems, and to make the influence of American Christianity felt in national and world affairs at a critical juncture in world history. Its members addressed themselves to the development of a common strategy, the carrying out of which is now up to the several member Churches, including our own. In a world containing all the explosive ingredients of a war that might destroy civilization itself, the Federal Council met to plan a Christian mobilization for peace.

How well the Federal Council has succeeded in its task will be determined by the way its findings and programs are put into effect. That is up to the Christian leaders in each communion, and in every community.

In our news columns we have tried to report as fully as possible both the deliberations and the findings of the Federal Council. In subsequent issues, we plan to publish some of the more important documents, such as the statement on The Churches and World Order. We urge our own people, clergy and laity, to study these findings and see how they can best be applied in the Episcopal Church, and in our several dioceses, parishes, and communities. We believe that we shall find that in most of them we can concur and co-operate fully, and that our own efforts will be strengthened by coördinating them with the efforts of other Christian communions toward the common goals of peace, justice, and a democratic order.

Such coördination does not involve in any way our Catholic heritage, or the special values in the religious world for which the Episcopal Church and her sister Churches of the Anglican Communion stand. We are not less Catholic because we co-operate with Protestants to combat racial segregation in our national and religious life. We are not less Anglican because we work together with Methodists and Presbyterians to make our nation's foreign policy more Christian, or to breathe spirit into the United Nations Organization. As President Truman rightly said in his address to the Federal Council:

"If the world is long to survive, the gigantic power which man has acquired through atomic energy must be matched by spiritual strength of greater magnitude. All mankind now stands in the doorway of destruction, or upon the threshold of the greatest age in history. Only a high moral code can master this new power of the universe, and develop it for the common good. . . . The Protestant Church, the Catholic Church, and the Jewish Synagogue, bound together in the American unity of brotherhood, must provide the shock forces to accomplish this moral and spiritual awakening. No other agency can do it."

It was the purpose of the Federal Council's special meeting to sound the call for the mobilization of those shock forces,

and to provide a common strategy for such of them as make up its membership — about 25 million Protestant, Anglican, and Orthodox American Christians.

And, for the most part, we believe that the strategy outlined at Columbus is a sound one. Its basis is the primary Christian duty of evangelism — the carrying out of the Divine Commission to go into all the world to preach the Gospel, and to baptize all nations. It is significant that this body, made up primarily of the representatives of Evangelical Protestantism, turned to our mother Church of England for guidance in its strategy for a renewed emphasis on the evangelization of the American people, nearly half of whom lack even nominal membership in any religious body.

IN ITS approach to the important matter of community tensions, again we believe that the strategy outlined is essentially sound. The Federal Council, without a dissenting vote, renounced the pattern of racial segregation — a truly momentous decision, if it is put into practice by its constituent bodies. The Council reaffirmed its stand on the Social Ideals of the Churches, and called upon its own membership to put those ideals into effect. The Council went further, declaring opportunity for employment at an equitable wage to be a "basic right," and it called upon both labor and management to recognize the paramount interest of the public in industrial disputes.

In the urgent matter of foreign relief the Federal Council took several definite forward steps. It gave support and encouragement to the several denominational relief funds, and provided a coördinating agency for them. It called for a more realistic approach to this problem by the government. And it summoned individual Christians to personal self-discipline and sacrificial giving to meet the appalling human needs in the devastated lands of Europe and Asia. In so doing, the Council made it clear that "reconstruction" does not mean simply relief of physical needs, though this is urgent, nor is it primarily

FIRST LESSON

OH teach me, Lord,
In quiet paths and still,
At peace with Thee
I learn Thy will.

Oh teach me, Lord,
That when Thy will I see,
Through pain or strife
Christ lives in me!

ELIZABETH BECK DAVIDSON.

concerned with physical rebuilding; it is a matter of restoring not only the bodies but the minds and souls of countless millions of men, women, and children who, whatever their race or nationality or creed, are the children of one Father.

BUT it is in the field of world order that the Federal Council has, we believe, given the clearest and most constructive leadership. That our government recognizes the contribution that can be made by the Christian forces of America in this sphere was recognized by the adoption by the American delegation at San Francisco last year of much of the program for the United Nations Organization developed by the Federal Council's Commission on a Just and Durable Peace, and was reaffirmed by the visit of the President to the Columbus meeting.

Recognizing clearly the new urgency brought into the world situation by the appalling threat of the atomic bomb, and the deterioration of relations between the Allies resulting from the Russian policy of secrecy and aggression, the Federal Council nevertheless reaffirmed the Christian hope and re-dedicated its efforts to "the progressive realization of the dignity and worth of man in every area of life."

In regard to the atomic bomb, the Federal Council went on record as favoring the control of the bomb, and of atomic energy generally, by a civilian agency. Moreover it declared that "our nation, having first used the atomic bomb, has a primary duty to seek to reverse the trend which it began."

Recognizing that ultimately only world government could safeguard a world community organized for peace, the Federal Council nevertheless took a realistic attitude toward the existing world situation, and called for support and strengthening of the United Nations Organization. To this end, the Council called for the formulation of an international Bill of Rights under the UNO charter, and other guarantees of civil liberties and the rights of minorities. The Council asked our own country, to show its good faith by expressing its willingness to accept the trusteeship system which it urges upon other nations.

All of these are practical steps in the direction of a peaceful world community, based on essentially Christian principles of justice and human dignity.

We commend the Federal Council for its leadership in these vital matters, and we trust that its constituent members, including our own Church, will take steps to make them effective.

The Church and the Federal Council

WE SHOULD like to add just a word about the membership of the Episcopal Church in the Federal Council.

For many years, THE LIVING CHURCH opposed membership of this Church in the Federal Council. In its earlier years, the Federal Council manifested a strong tendency toward a militant pan-Protestantism, with emphasis upon such policies as national prohibition, community churches, and a kind of "comity" in which it was tacitly assumed that Christian unity could be achieved on a least-common-multiple basis. In such an organization, the Episcopal Church obviously had no proper place.

But the Federal Council grew in wisdom and stature. It began to catch more of an ecumenical vision. It recognized a distinction between doctrinal matters, with which it is not concerned, and matters of common action on universal Christian principles, in which it is concerned.

Six years ago the Episcopal Church decided to accept full membership in the Federal Council. Since that time, Church-

men have played an important part in the activities of the Council, and the Church has been represented at every meeting by delegates representing all schools of thought within the Church. Anglo-Catholics as well as Liberals and Evangelicals have taken part in the sessions of the Council, and served on its commissions and committees. Our Presiding Bishop served a term as president of the Council.

The result has been beneficial both for the Church and for the Federal Council. The Church has been enabled to pool its efforts with those of other Christian communions in matters in which a common front is greatly to be preferred to a series of unrelated efforts. The Federal Council, through the membership of the Episcopal Church and some of the Orthodox Churches, has become more than a pan-Protestant organization, and something closer to the effective agency through which the non-Roman Churches of America can bring their united strength to bear in practical matters on which they are substantially in agreement.

Occasionally — as in the opening address of Bishop Oxnam at Columbus — the Churchman's ear is offended by a note of pan-Protestantism, in apparent conflict with the Catholic values that the Church treasures; but usually such a note is unthinking and any offense that it gives is unintentional. It is significant that on the very next day, in introducing President Truman, Bishop Oxnam took care to indicate that Orthodox and Anglo-Catholics, as well as Protestants, were members of the Federal Council, and parties to its deliberations.

We believe that every Churchman who has served as a delegate to the Federal Council, including the most "advanced" Anglo-Catholic, will agree that our membership in that body has been more than justified, and that we should continue in the future to coöperate with it as fully as possible.

Wheat and Fats for the Starving

ON THE EVE of Lent, President Truman called a conference of a small group of leaders of American public opinion and industry, under the chairmanship of former President Herbert Hoover, to ask the people of the United States to undertake a voluntary program of food reduction. The two types of food most badly needed to halt starvation in Europe and Asia are wheat (of which considerable quantities have recently been going to feed farm animals) and fats.

An average decrease of 25% in wheat consumption per person is the goal in the United States. At present, the average American eats about 3,400 calories of food daily, while about half the people of Europe are getting along on 1,500 calories — 500 less than the amount required for maintaining health.

A Lenten program of real self-denial for American Christians would seem this year to be a duty owed not only to God and to themselves but also to all humanity. The program mapped out by the President's conference is to be a wholly voluntary one, because "Americans of good will can do more and do it faster than any system of government rationing orders." This lays on the Church and on her individual members an obligation to coöperate fully with the government food reduction program in order to help save the world from chaos and famine.

When the President addressed the Federal Council of Churches he reiterated his appeal, and the Federal Council endorsed it wholeheartedly, suggesting a pledge to be undertaken by every Church member "to buy less, waste less," with the objective of saving the wheat needed to save Europe. We hope that the pledge (p. 11) will be presented by the clergy to their people as a major Christian responsibility.

The Problem of the Marriage Canon

By the Rev. Hervey C. Parke

THE two editorials that appeared in THE LIVING CHURCH in October on the subject of the canon of the Solemnization of Holy Matrimony are impressive in the deep conviction revealed and the clarity of their expression. The teaching of our Lord is plainly that it is not God's will that for Christian people there should be remarriage after divorce. Plainly it is adultery, and adultery is sin. For those who have committed this sin, however, and are penitent there is in my mind and heart the conviction that there is a truly Christian and Catholic remedy, which the Church can give as the solution of the problem, and which I venture to offer with the hope of making, along with many others, with God's blessing, some contribution toward unanimity in solving the difficult problem.

The study of this question involves: (1) A devout and scholarly study of the mind of Christ, as expressed by His own words and by the action of the early Church; (2) What the Church should and can do in the way of helping its members to know and understand and accept the way of Christ; and (3) what the Church ought to do about helping erring members and others to penetrate the barrier that separates them from God.

The exegetical study has been thoroughly done and I have nothing further to offer under this head. We have the simple fact that, when a Christian man and woman have been joined together in accordance with God's ordinance, they may legally be separated and live apart, but as far as God and the Church are concerned neither of them may remarry, while the other is living. It is unthinkable that the parties to a Christian marriage should in such a case repeat the words of the marriage service, "until death do us part," after failing to keep them the first time.

As for instruction and training, it was a

most important addition that was made in 1928 to Canon 16, of the Solemnization of Holy Matrimony, where in Section 1 the clergy are required to give public (note *public*) and private instruction on the nature of Holy Matrimony, its responsibilities, and the mutual love and forbearance which it requires. It goes without saying that the first great obstacle to readiness to accept the Christian way of life is ignorance and lack of understanding of it. Our Church, especially in modern times, has woefully neglected or been inefficient and ineffectual in its function of teaching religious truth.

THE PRIEST'S RESPONSIBILITY

With regard to marriage, I was awakened to the seriousness of my responsibility, and that of all clergy, to teach those who come to be married, when I entered upon my ministry at the Church of the Angels in Pasadena, California, in 1924. From an average of two weddings a year while in Amherst, I had more than 80 in the first year in Pasadena, an average that was fairly well maintained until the depression came. And these were largely not members of the Episcopal Church. It became apparent very soon that here was a great opportunity and responsibility to help these young people to get a good start. It was only by experience that I discovered how great was the ignorance of most of them as to the spiritual aspect of marriage and also how keen was their interest in what I had to give them. At no other time in their lives are people more ready to listen to what one can tell them about love, what it means, what it involves, what is the source of it, and how it can be developed. It was the life of our Lord that I gave them in brief summary, as the human expression of divine love, and what He did to pass that love on to the world through His Church. It was theology

simple and practical and I never found one couple who made me feel that they were not interested.

I shall give you just one instance to illustrate. I had been talking about "Wilt thou love her?" and the young man (they were both members of the Episcopal Church) interrupted, "But what if I don't love her in that way?" I simply took the hint and began to elaborate more than usually. At the end I asked if they would like to join me in a prayer. They certainly would! So we knelt down and in a simple extempore way I prayed for them. I got up, but for a while the two remained on their knees. Then with tears running down their cheeks they rose and said, "Mr. Parke, you will never know what this has meant to us." Many a couple years afterwards wrote to tell me how much my talk had meant to them. I feel sure that it saved many from going on the rocks. An ounce of prevention is worth a pound of cure! If one is really interested himself, it is likely that the interest will be communicated to others.

GREATER NEED OF DIRECTION

It is my opinion that the instruction should not be left merely to the discretion of the individual clergyman, for the reason that so many are themselves inexperienced and inadequately informed, as I was. In 1928, when this provision was added to the canon, there was not a book on the subject, I was informed, except my small book, *The Marriage Service and After* (now in its third edition), and for a while it had quite a brisk run. But now there are a number of excellent books and pamphlets, with different methods of approach, to assist the clergy. Even so it is a matter of too great importance to be left to reading matter. There ought to be a brief statement in the Offices of Instruction of what the church teaches officially in regard to marriage and the family, and also an official syllabus, issued by the Commission on Marriage, of what should be included in the clergyman's instruction, with a recommended bibliography.

Then, as for those who are already married but falling short of living together in Christ's love, perhaps not realizing it: when they come to church and hear sermons, is this not the opportunity to be seized for public teaching in accordance with the canon? Or perhaps a book may be left where it can be picked up. I know of a couple who went to see their rector about getting a divorce. The rector happened to be occupied with some others at the time, and, as the couple waited in the study, one of them picked up a copy of a little book on marriage, lying on the table. It proved interesting, and they read it through together. When the rector appeared, they told him the object of their coming, but that after reading the book, they had changed their minds.

As for the Church's Marriage Service, it is my conviction that it should be used only for those who know and care about

THE BARRIER

THEY are not God's, these barbed and plaited thicket
Sprung of the tares set by an enemy hand.
My flesh is torn, my eyes are lashed to blindness.
There is the smell of death upon this land,
And yet I walk this way by His command.

It is not sent of God — the inner torment;
That is the whisper of a fiend I hear.
And grief itself is sin born of my weakness,
Yet I can show some honor to Him here
If I endure these without whimpering fear.

Beyond the difficult way of midnight danger,
Past the thorn-poison and the cougar's cry,
The trees thin out upon a world all daybreak,
Where I well know my Comrade hopefully
Is waiting. I must find Him, though I die.

RACHEL HARRIS CAMPBELL.

Our Lord as Redeemer

II. Do We Need Christ?

By the Rev. W. Norman Pittenger

what it means, who also have been baptized and are believers in Christ. There is no magic in the service, but there is great blessing for those who can and will appropriate it. They are the ones whom God can join together. It is love that unites, the continual mutual giving of each to the other of themselves for life. God is love and by His love in them He unites them. For them the marriage service of the Prayer Book is eminently suitable. But use of this service, when the couple for any sort of reason are not going to share in the meaning and purpose of it, is a desecration, and we should never be a party to it.

Under the third heading, I confess at once that for more than 40 years I believed there was nothing that could be done for members of the Church who, by remarrying after divorce, had sinned and were continuing in that sin. But now I have come to see that that attitude is not tenable. Something *can* be done. Especially if there were children by this unlawful marriage, would it not create chaos for the father and mother to separate, and as for themselves, bound together by a bond of true and happy love, who of them could be expected to give up that love? Yet their union is to be accounted as adultery, according to the plain teaching of our Lord; adultery is sin, and they are looked upon as "open and notorious evil livers." Here is the impassable barrier.

NOT AN IMPASSABLE BARRIER

But is the barrier impassable? Would Christ Himself have nothing to say on their behalf? It is the business of the Church to nurture her children in the way of Christ, to teach the truth positively and clearly from the beginning, and to seek to win back those who stray. It is also her business to win others, who have not grown up in the light of God's love, to seek to change and inspire them to the Christ way of living. Our Lord Jesus was of all persons the most approachable for all sorts and conditions of men, women, and children, and the Church is the Body of Christ, to express His life and share His love in His way.

If therefore a couple, who had not been believing or even professing Christians, one or both of whom had been previously married and divorced, or a couple who were married, divorced, and remarried, quite apart from any religious significance, in either case, if they have attained to the Christian vision and now come seeking, it may be, Holy Baptism, Confirmation, and Holy Matrimony, I say by all means let them receive these blessings. For not all who have been married are to be reckoned as having been joined together by God, as far as that is concerned.

Finally, I should urge that we make sure that no communicant of the Church, who has sinned in marrying a divorced person or who has been divorced and remarried, is to be made to feel that he or she is thereby *irrevocably* barred from the Sacraments, but rather that, when they realize and acknowledge that they have sinned by failing in the first marriage and in marrying again, and are truly penitent, and have made all *possible* restitution, they may feel free to come back to their Communion.

What has been done cannot be undone.

THE MOST obvious thing about each man of us is so obvious that we are often in danger of overlooking it. The Prayer Book puts it well when it says that "we have no power of ourselves to help ourselves." What we lack is not so much a knowledge of that which is right and good, but "grace and power" to realize the right and good in our lives, both personal and social. By ourselves we are weak and incompetent folk—and when this insufficiency of ours is left to itself, so to say, the result can only be what would be called, in inelegant phrase, "a mess." The world and human life surely seem messy enough, these days.

Even if we are made in the image of God, we are creatures who have soiled and spoiled the image. We are deprived thereby of that capacity to grow up into our true selves which was God's gift to us in creation; furthermore, we are "wounded in natural matters"—that is, weakened and frustrated even in our quite this-worldly activities and relations. All of us know perfectly well that it is not alone the truth that we as sinning men cannot know and serve God fully and freely; it is also the truth that we cannot live well and satisfactorily on a purely human level.

It is precisely here that "humanism," taken alone, so tragically breaks down. Without help from God, without grace, we cannot even live like men, let alone like children of God. Joseph Wood Krutch once said that although we are animals, we can choose to live like men. He deluded himself. Without the help of God, as things now stand, we can live only like animals—and not very nice animals, either.

But it is part of the Christian faith that God has never left men without some help. Grace is widely diffused; even apart from the Christian religion, there is help from God, so that if men will seek to do that which they know to be good and right (according to their limited understanding) they will not be *entirely* frustrated, although they will be sadly deficient and unable

permanently "to stand upright." So it is that man is a needy creature. The evil he would avoid, he seems unable to escape; the good that he would do, he seems unable to accomplish. And it is not St. Paul alone, but all the great ones of our race—from the Greek tragedians to our modern poets—who cry out, in the end, "Who will deliver me?"

To man in his tragic need, God comes with His saving deed. He comes in "grace and truth," showing man the reality of things (for that is what "truth means," in St. John) and giving man the strength to live in accordance with that reality. He comes, not to contradict the fact of His creation nor to deny its fundamental goodness nor to upset His established purpose; He comes, on the contrary, to complete His creation, to crown its hidden goodness, and to accomplish His eternal purpose. He comes to do this by restoring man, the broken and frustrated creature in the creation, to his right and proper place. He comes to make us "proportionate."

In Hazlitt's *Table Talk*, we read of a discussion of great men. After many names had been mentioned, Charles Lamb said that he could think of only two others: "If Shakespeare were to come into the room," he said, "we should all rise to take his hand; if that Other were to enter, we should all fall on our knees to kiss the hem of His garment." Something like those words of Lamb's—recalling them from a reading long ago—would seem to be the central and moving truth of the Incarnation. We need Christ so desperately, we men—not because we are *totally* bad, *utterly* depraved; we need Him because we are so ignorant, so lost, so helpless, so like erring children. And when He comes, we fall on our knees before the Divine Arrival. Then, in His strength, we rise to quit us like men, because in His perfect Sonship we are at last enabled to become that for which we were in the first instance created, sons of God.

The present union is a fact, not of God but of man, and by the grace of God it can be transformed. By the evidence of love in their hearts for each other in Christ, it may safely be concluded by those spiritually competent and authorized, that God has indeed joined them in Holy Matrimony and they should have the blessing.

NOT TO CONDEMN BUT TO WIN

Adultery? Yes, yet adultery is not listed as one of the seven deadly sins, of which pride is probably the deadliest. All seven can be changed by the ministry of

reconciliation into their contrary virtues. Who then can say that a marriage having originally had the taint of adultery cannot be transformed by the power of the Holy Spirit into Christian marriage? In our faithful zeal to maintain Christian discipline, let us not lose the spirit of our Lord's loving compassion, which He has revealed in the parable of the prodigal son, and in His attitude toward the woman taken in adultery. It is not given to the Church to condemn but rather by all means to win souls to Christ by the power of His love.



BOOKS

REV. HEWITT B. VINNEDGE, PH.D., EDITOR

Morality by the Boot-Straps

WHAT IS A MATURE MORALITY? By Harold A. Titus. New York: Macmillan, 1945. \$2.

Professor Titus, who teaches philosophy in Denison University, insists that the world would be a great deal happier if human beings were grown-up in respect to conduct. He says that a mature morality judges acts on the basis of how they affect human welfare; that it makes central a spirit of selflessness; that it "places a premium" on intelligence; that it relies on inner rather than outer controls; that it considers not only acts themselves but motives, means, and consequences; that it depends for a better society on both transformed individuals and social reconstruction. If this list, which constitutes the core of the book, leads you to believe that Dr. Titus here makes no particular contribution to moral science, you will not be mistaken.

One does wish that before a professor of philosophy in a college or university deals in print with Christian ethics, he would take the trouble to read the literature in his field. Dr. Titus has faithfully perused most of the liberal Protestant moralists and quotes many minor figures among them as well as a few of the greater ones; but apparently he has never even heard of such Anglo-Catholic moralists as A. E. Taylor, or V. A. Demant, while his mention of William Temple is confined to one quotation from a minor letter of his printed in the *Christian Century*. Not only Anglican moral thinking is ignored but also Roman moral theology, with which, medieval or modern, the author seems to have only the most sketchy acquaintance. He actually says that Roman morals are iron-clad and inflexible; he thinks, apparently, that casuistry is a *Protestant* science.

Dr. Titus does not like totalitarian Statism; he rightly deems it an immoral monstrosity; but to him it is a wickedness confined to Fascists. These he polishes off in fine style; but he is quite oblivious to a rapidly developing Statism in the Americas, North, South, and Central. As for Russia, that is only temporarily Statist, says Dr. Titus; the Muscovite dictatorial party is in process of liquidating itself! One fears that Dr. Titus has failed to examine the record and has listened a bit too readily to the romantic utterances of the Dean of Canterbury, who is the only authority on Russian thinking mentioned in this book. Still, if Dr. Titus is a fellow-traveler, it is only fair to say that he is a slightly apologetic one; one has hopes for him.

This book contains some of the most astounding understatement which this reviewer has come on lately. Two of the better ones are these: "Whereas the medieval period may have denied the worth of certain values associated with the physical body and with economic goods, it is possible that our own age overstresses those values"; "During some periods of

history the monasteries have performed a real service in keeping religion alive." There are many such gems.

The chief defect in this book lies in the author's assumption that the common man is potentially intelligent enough to develop on his own hook a mature morality and to act according to it on the basis solely of his own incurable hunger for nobility; that there is no need for any authority save an inner authority. Dr. Titus says that "the role of authority has been growing weaker and weaker in western civilization" and thinks that this is a compliment. The Russians know better. What the world needs is not less authority but better authority.

BERNARD IDDINGS BELL.

St. Athanasius and Lewis

THE INCARNATION OF THE WORD OF GOD. By St. Athanasius. Translated by a Religious of C.S.M.V. S.Th., with an Introduction by C. S. Lewis. New York: The Macmillan Co., 1946. Pp. 96. \$1.50.

The translator of this edition of *De Incarnatione* of Athanasius says in the preface that it "has been made with the object of bringing that classic of the fourth century within the reach of ordinary Christians of the present day" (p. 15). She has followed the method of Dr. Moffatt in his dealing with the Pauline Epistles—simplifying, paraphrasing, and slightly condensing the original text. In this she has done an excellent piece of work. In the modern idiom which she has used, it is simple, straightforward, and catches the intimate, personal conviction of Athanasius in writing to his Christian friend Marcius.

There is a brief biography of St. Athanasius, which gives the reader the setting in the life of St. Athanasius of the writing of the *De Incarnatione*. Its date is placed at 318, when St. Athanasius was probably about 20 years of age, five years after the Edict of Milan and seven years before the Council of Nicea. "In the *De Incarnatione* he sets forth the positive content of the Christian faith as he had received it. . . . It is not speculation, it is not original, . . . it is not controversial. It is a statement of the traditional faith of the Catholic Church" (pp. 19-20).

There is an excellent introduction to the book by C. S. Lewis in which he argues that all students should read the original classics, either in the original language in which they were written or in good translations; not what someone has said about them but what the author himself said. Lewis says: "It is a good rule, after reading a new book, never to allow yourself another new one till you have read an old one in between. If that is too much for you, you should at least read an old one to every three new ones" (p. 6). He points out that the original is usually

far more clear than what someone has said about it later. Speaking of the present translation he says "The present book is something of an experiment. The translation is intended for the world at large, not only for theological students. If it succeeds, other translations of other great Christian books will presumably follow" (p. 9). It is hoped that the "world at large" will read it, especially laymen and laywomen, since there is a definite swing back to an emphasis on Incarnational Theology.

This reviewer agrees with the hope of Mr. Lewis that others will follow; I might add to that hope that he be selected as the supervising editor of such a series.

LLOYD E. THATCHER.

Thoughts on Missions

WORLD CHRISTIANITY. By John J. Considine. Milwaukee: Bruce Publishing Company, 1945. Pp. xviii, 46. \$1.

Let no one be deceived by the brevity of this excellent monograph. It looks superficially like a mere outline. The type is large, the interlinear spacing ample. It is solid. One would not say merely that it is stimulating to thought. You will think as you read or you will not have read it.

The title means to the author exactly what one would expect it to mean to a man of Maryknoll. Except, however, for a reference on page 35 to the doctrine of the "treasury of merits" there is nothing in the avowedly dogmatic basis of ideas with which any Anglican would disagree. There is powerful challenge to Christians in specific reminder of their divinely commanded task, so indifferently done thus far that after 19 centuries a billion and a half of the generation presently living on earth—17 out of 20—are not Christians. Suggested techniques of approach to followers of incomplete religions are quite in line with the best recent concepts of missionary work.

The thesis of the author is that true Christianity must be world Christianity; that to the winning of all men we must not only profess agreement, but must actively commit ourselves either by labor or support of those who go for us; and that this is the teaching of the Church's great basic dogma.

BENJAMIN W. SAUNDERS.

In Brief

The pastor of a large suburban Lutheran parish, Dr. O. A. Geiseman, has written a volume of sermons especially appropriate to the Lenten season: *Redeeming Love* (New York: Ernst Kauffman, Inc., 1945. Pp. 126. \$1.50). More than half of them are based on texts drawn from the Passion story in the Gospels. One may read them all with profit. They are in the spirit of that profound reverence for Scriptural truth that is characteristic of orthodox Lutheranism; and they have the simple and earnest eloquence which comes from the desire to share with others the author's own sense of companionship with Christ.

H.B.V.

LONG ISLAND

Bishop's Men Hear Dr. Kuebler

"People are rapidly losing their interest in cults and isms and are groping for a religion that has 'content' such as is offered by our Faith and teaching as set forth in the Book of Common Prayer," said Dr. Clark G. Kuebler, president of Ripon College, as he addressed the Bishop's Men on March 1st. Over 800 men gathered in the Cathedral House at Garden City, L. I., from all parts of the diocese for the fourth meeting of this organization under the leadership of Bishop De Wolfe.

The archdeacons of the diocese presented the picture of the missionary opportunity now at hand. Long Island has a greater population than any other diocese in the Church, with over 7,000,000 people. In Queens county the population grew from 430,000 in 1920, to 1,400,000 in 1945. The Church, however, is ministering to this increased population with the same number of clergy and churches as in 1920. "There are many new communities where there are no churches of any kind, where we should be at work," said Archdeacon Stretch. In speaking of the work in Suffolk county, Archdeacon MacLean said, "Two thirds of the area of the diocese is in this county and it is strictly rural with a scattered population of 200,000; yet one out of 50 in this county is a communicant of the Church. Forty-four parishes and missions are ministering to the needs of the people, but there should be several more missions and clergy to meet the growth."

HONOLULU

Oriental Priest Elected Deputy To General Convention

At the 44th annual convocation of the missionary district of Honolulu, recently held at St. Andrew's Cathedral, Honolulu, the Rev. Wai On Shim was elected by the clergy to represent them at the General Convention in Philadelphia. The Rev. Mr. Shim is rector of St. Elizabeth's Church, Honolulu, and at the convocation presented the petition of his church to become a self-supporting parish. It was a definite step forward for this mission and the district of Honolulu and a tribute to the fine leadership given this congregation by their rector.

The Rev. Anson Phelps Stokes, Jr., of St. Andrew's Cathedral, Honolulu, was appointed by Bishop Kennedy of Honolulu to act as chairman for the Reconstruction and Advance Fund program for the Hawaiian Islands. At the convocation the clergy and lay delegates passed the resolution that they would stand behind the Reconstruction and Advance Fund campaign and go on record as determined to do all in their power to achieve the \$20,000 goal set for the missionary district.

Bishop Block of California was the guest speaker at the convocation. This was

the first contact the Church of Hawaii has had with the mainland since the war. During his brief visit Bishop Block spoke to the Young People's conference, where there were over 200 in attendance; preached at the Cathedral; addressed the convocation; was guest speaker for the diocesan banquet; gave a message to the



HAWAIIAN DEPUTY: *The Rev. Wai On Shim will represent the missionary district at General Convention.*

Woman's Auxiliary conference and to the clergy conference; and spoke to the boys of Iolani School and the girls of St. Andrew's Priory.

Service Cross Awarded

Bishop Kennedy of Honolulu has given the first cross for distinguished service to a layman in the missionary district of Honolulu. It is a silver cross, hand wrought, with the seal of the diocese on it. It is a duplicate of the cross given by Bishop Restarick to those he confirmed, except that it is of silver. The crown and cross are in the center of the seal, and the words "He Lanakila Me Ke Kea," in the border of the seal, meaning "Victory through the Cross." The cross this year was awarded to Mrs. William S. Fraser for her service as president of the Woman's Auxiliary for the past three years, for her many years of service to the Church, and for the growth in the work of the auxiliary under her able leadership.

MASSACHUSETTS

Conference Center for Adults

A new conference center for adults in the diocese of Massachusetts has been made possible by Robert H. Storer, a communicant of Christ Church, Needham, who has offered the use of his estate of 160 acres, "Loch Haven," in New

Hampshire overlooking Lake Winnipesaukee. In addition to the three large buildings, the lodge, the cottage, and the inn, there are single and double cabins, all completely furnished and with the most modern equipment and capacity for 100 guests. Archdeacon Herbert L. Johnson will be director of this new adult enterprise. Boys, girls, and young people are amply cared for through the other conference centers and many camps in the diocese.

CHICAGO

Bishop Confirms 181 Men

In observance of Bishop Conkling's fifth anniversary of his consecration as Bishop of Chicago, 181 men were presented to him for confirmation. The special confirmation services were held from February 17th to 25th in each of the seven deaneries.

In his charge the Bishop stressed the need of the men for the Church and the need of the Church for the men.

"People today are overcome by a feeling of helplessness and hopelessness," the Bishop said.

"Labor troubles, racial conflicts, and threats of war surround us. We know now we cannot help ourselves by our own power. We thought we could rely on the scientist for progress and advance to make the world better, but now we see the scientists themselves shocked by the evil use to which their contributions are being put.

"Only through our Lord Jesus Christ, who told us 'I am the way, the truth, the light' can we find strength for the task before us."

The Bishop reminded the confirmants that it was men, not books and not institutions, who were commissioned to carry on the work of Christ.

Memorials Blessed at Atonement

On February 24th Bishop Conkling blessed a new altar and appointments, as well as 25 stained glass windows at the Church of the Atonement, Chicago.

The new altar, which is a memorial to the Rev. Alfred Newbery and other communicants of the parish, is of Bedford statuary stone. The altar crucifix, which was carved and made in Switzerland after the style of Riemenschneider's 1510 masterpiece, was given by the returned servicemen of the parish as an act of thanksgiving. The new bronze liturgical tabernacle is a memorial to Mrs. Phyllis Shaw Stewart, a former communicant.

The three sanctuary windows have medallions of the three grades of the ministry; the nave windows have medallions of the four major prophets and the four evangelists; and the four windows in the Blessed Sacrament chapel are of David, the Psalmist; St. Thomas Aquinas who used the psalms for devotional purposes to the Blessed Sacrament; Father Huntington, founder of the Order of the

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Holy Cross; and Mother Harriett, foundress of the Sisters of St. Mary. These windows commemorate the centennial of the religious orders.

The windows were made by Michaudel of Chicago, under the direction of the rector of the parish, the Rev. James Murchison Duncan.

Retreat House in Evanston

One of the newest projects of the diocese of Chicago is the Diocesan Retreat House, opened in September at 2116 Lincoln Ave., Evanston. The house is under the supervision of Deaconess Eleanor P. Smith. In recent weeks a committee of six clergy and five interested women of the diocese has been formed to promote and assist in the work of the house.

The house is for the use of women and girls who are seeking spiritual refreshment. Since its opening more than 200 have already taken advantage of the retreats offered.

One day retreats and quiet days and evenings are conducted by various clergy for parochial groups of all kinds. An open retreat, available to any woman, is conducted on the second Tuesday of each month. Retreats begin at 10 A.M. and end at 3:15 P.M.; quiet days begin at 3 P.M. and close at 9:30 P.M. Quiet evenings for teachers and business and other professional women begin at 6 and close at 9:30 P.M.

Groups, not to exceed 12 in number, and individuals desiring to arrange for or attend retreats or quiet periods may make reservations with Deaconess Smith.

WASHINGTON

Dr. Glenn Heads Committee

The Rev. Dr. C. Leslie Glenn, rector of St. John's "Church of the Presidents," has been named general chairman of the committee on religious life in the nation's capital for 1946.

[RNS]

Second Annual Cathedral Festival

The second annual Washington Cathedral Festival—a full week of music, public worship, outdoor activities, lectures, and exhibits—will be held in the cathedral close from May 26th to June 2d, it is announced by the Very Rev. John W. Suter, dean of the cathedral.

The festival, with a tradition stemming from the church fairs of early England, will have a massing of the colors, a patriotic event in the outdoor amphitheatre with more than 100 participating organizations, as an opening-day event.

A flower mart, to be held on the Pilgrim steps below the unfinished south transept, is expected to attract exhibits from garden clubs throughout the District of Columbia area. The mart will be followed by a rogation service and reception in the Bishop's garden.

At a meeting of National Cathedral Association members on May 28th, representatives of the cathedral national building fund campaign will describe plans for

completing the nave, south transept, and other unfinished portions of the edifice.

Musical events on the program are the Cathedral Choral Society's presentation of Mozart's Requiem and a concert by the Society of Ancient Instruments.

The Rev. Dr. Horace W. B. Donegan, rector of St. James' Church, New York, will preach on Sunday, May 26th.

OHIO

Brotherhood Week Observed By Exchange of Pulpits

In the interests of bettering race relations and in keeping with the spirit of Brotherhood Week, the Rev. Murray Kenney of St. Andrew's Church, Akron, exchanged pulpits with the Rev. Charles Tayler, a Negro priest from All Saints' Church, Toledo. Both clergymen were guests in the homes of the parish wardens, Mr. J. Kinbrough of Toledo, and Mr. John B. Binns of Akron.

Fr. Taylor celebrated Holy Communion in the morning and addressed the Men's Club at breakfast. Later he sang the choral Eucharist. Mr. Kenney celebrated Communion for the Brotherhood of St. Andrews, and gave the address at the choral matins service at All Saints' Church.

St. Andrew's has been progressive in fostering better race relationships. In the past year a Japanese, a Negro priest, and a Jewish rabbi have participated in worship with the congregation.

SOUTH CAROLINA

100 Years, Five Rectors

Grace Church, Charleston, S. C., celebrated its 100th anniversary on February 17th. The rector, the Rev. William Way, arranged a special service at which Bishop Penick of North Carolina preached the sermon. Messages of congratulations were offered by Ransome J. Williams, governor of South Carolina; E. E. Wehman, Jr., mayor of Charleston; Bishop Thomas, retired Bishop of South Carolina; Bishop Carruthers of South Carolina; and Bishop Gribbin of Western North Carolina. J. Ross Hanahan, senior warden, read the messages from Presiding Bishop Tucker and Dean Gresham of Grace Cathedral, San Francisco, former rector of Grace Church.

Grace Church was accepted into the diocese of South Carolina on February 16, 1846, and it was incorporated under the name of Grace Church on December 18, 1846. During the Civil War the church was kept open for services for 17 months, but then had to be closed because of shell fire from the batteries on Morris Island. Later the church was seriously damaged by shells from federal guns. In 1886 an earthquake damaged the building, but it was restored at a great cost in the following year.

During the hundred years of the church's history, it has had only five rectors—the Rev. William W. Spear, 1846 to 1855; the Rev. Charles C. Pinckney, 1855 to 1898;

the Rev. E. L. Goodwin, 1898 to 1899; the Rev. J. W. Gresham, 1900 to 1902; and the Rev. William Way, who became the rector in 1902.

EAU CLAIRE

Church Acquired at New Richmond

The English Lutheran Church at New Richmond, Wis., was recently purchased by the diocese of Eau Claire. Services were held on Sunday, March 3d, for the first time in the acquired building. The Rev. H. R. Coykendall, vicar of Hudson, conducted the service.

Fr. Coykendall expects to have services each Sunday in New Richmond, alternating mornings and afternoons. He will spend every Wednesday in New Richmond developing the mission.

The new mission is to be called St. Thomas and St. John's. Some of the equipment brought from the unused mission of St. John at Star Prairie, gave the impetus to add St. John's name to St. Thomas.

TENNESSEE

Dr. Pugh Sets Service Record

Establishing a record in the diocese of Tennessee for continuous service in one parish, the Rev. Dr. Prentice A. Pugh observed the 30th anniversary of his rectorship of the Church of the Advent, Nashville, on February 17th. Special speakers at the services were Dr. Alexander Guerry, vice-chancellor of the University of the South, at midday, and the Rev. Elnathan Tarrt, Jr., most recent member of the Nashville Clericus, in the evening. The latter service, at which Bishop Dandridge and city clergymen were present, was sponsored by the clericus.

During the next week, a dinner in honor of Dr. Pugh was attended by more than 300 guests. He is now senior in service among the clergy of all communions in Nashville. Greetings were voiced by Gov. James P. McCord; Mayor Thomas L. Cummings; the Rev. Otis Graham, vice-president of the Pastors' Association; Thomas A. Springfield; C. C. Menzler, superintendent of Tennessee Industrial School; and D. M. Wright, treasurer of the diocese. The principal address of the evening was given by Bishop Maxon.

EAST CAROLINA

New Chancellor Appointed

After serving the diocese of East Carolina for 25 years, George B. Elliott of Wilmington, N. C., has retired from his position as chancellor of the diocese. He was appointed to the position by Bishop Darst, who has since retired.

Mr. Elliott is succeeded by Junius D. Grimes, Washington, N. C., who was appointed by Bishop Wright. Mr. Grimes, an attorney, is the counsellor from the first judicial district in North Carolina

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TEXAS

Houston Noon Day Services

Lenten noon day services at Christ Church in Houston, Texas, began on March 6th, when Bishop Hines, Coadjutor of Texas, was preacher. Speakers for the remainder of Lent include the Rev. Clifford L. Stanley, rector of St. Peter's Church, St. Louis; the Rev. Dr. Harold L. Bowen, rector of St. Mark's, Evanston, Ill.; Bishop Brinker of Nebraska; Dean O'Ferrall of St. Paul's Cathedral, Detroit; Bishop A. Frank Smith of the Methodist Church in the Houston area; Bishop Quin of Texas; and Bishop Keeler of Minnesota.

CONNECTICUT

Cathedral Speakers for Lent

Speakers at the noon day Lenten services in Christ Church Cathedral, Hartford, include Bishop Gray, Coadjutor of Connecticut; the Rev. Dr. Dudley S. Stark of St. Chrysostom's, Chicago; the Rev. Dr. Louis W. Pitt of Grace Church, New York; Bishop Dallas of New Hampshire; the Rev. Dr. Arthur L. Washburn of Providence, R. I.; the Rev. Dr. Roscoe T. Foust of the Church of the Ascension, New York; Dean Arthur Lichtenberger of Trinity Cathedral, Newark, N. J.; Bishop Pardue of Pittsburgh; Bishop Lawrence of Western Massachusetts; and Bishop Budlong of Connecticut.

New Haven Evening Services

Wednesday evening Lenten services at St. Thomas' Church, New Haven, have been scheduled by the rector, the Rev. Robert S. Flockhart. The sermons will be preached by the Rev. Raymond M. O'Brien, director of religious education, New York; the Rev. Greig Taber, rector of St. Mary the Virgin, New York City; the Ven. Donald W. Greene, rector of St. Paul's Church, Wallingford; the Rev. J. Warren Hutchens, rector of St. John's Church, Bridgeport; the Rev. Raymond Cunningham, rector of Trinity Church, Hartford; the Rev. Francis O. Ayres, Jr., rector of St. John's Church, Waterbury; and the Rev. Thomas S. Cline, rector of Christ Church, Watertown.

PENNSYLVANIA

Educational Secretary Resigns

A reception and tea were held at the Church Women's Club, Philadelphia, on February 21st to honor Miss Elizabeth P. Frazier, who has served as field and administrative secretary of the department of Christian education of the diocese of Pennsylvania since 1932. Her resignation from that position became effective March 1st. She will be succeeded by Miss Beryl M. Newman.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Asa Sprague Ashley, Priest

The Rev. Asa Sprague Ashley died on December 30, 1945, in Bellevue Hospital, New York City, at the age of 81. Funeral services were conducted by the chaplain of the hospital, and interment was in Trinity Church Cemetery, New York City.

The Rev. Mr. Ashley was born in New York City in 1864. He was graduated from Berkeley Divinity School in 1890, and also attended Columbia University. He was ordained to the diaconate in 1890 by Bishop Williams and to the priesthood in the same year by Bishop Doane.

Mr. Ashley served the Church in Otego, New York, Albany, Sandy Hill, Hornell, Silver Creek, and Forestville, all in New York; and in Meriden, Conn. From 1909 until 1925 he lectured on dogmatic theology at De Lancey Divinity School. He served as a YMCA secretary in France in 1918. He retired in 1925 and lived in New York City until his death.

Wilbur Fiske Brown, Priest

The Rev. Wilbur Fiske Brown died in White Plains, N. Y., on February 27th at the age of 77. He retired from the banking business at the age of 47 to become a clergyman.

Born in New York, he attended City College and Columbia and Harvard Universities. For several years he owned an investment brokerage firm and then became a vice-president of the old Universal Savings Bank of New York.

Mr. Brown left banking to enter General Theological Seminary, and he was ordained to the diaconate in 1921 by Bishop Manning and to the priesthood in 1922 by Bishop Lloyd. He served several churches in New York and was chaplain of St. Luke's Hospital there.

Thereafter he was rector of St. Andrew's Church in Brewster, N. Y., and for seven years rector of St. Andrew's Church in New Platz, N. Y. In 1935 he retired to live in White Plains. He is survived by a widow, Mrs. Florence Sullivan Brown, and a sister, Mrs. Arthur McCrillis of Providence, R. I.

William Lamar Platt

William Lamar Platt, a pioneer in the American colony of Havana, died after a short illness in the Anglo-American Hospital on February 14th. Born in Atlanta, Ga., in 1874, Mr. Platt went to Havana in October 1899, engaging in business for many years until he became secretary of the Anglo-American Association, of the Anglo-American Community Hospital, and of the Community Chest. He was one of the oldest members of the American Club and well-known in Masonic circles as a director of the Masonic foundation.

Mr. Platt was one of the founders of the Church's work in Havana; a member of the council of advice; treasurer of the convocation and of the incorporated Church in Cuba Association, the property

holding corporation. He was also senior warden of Holy Trinity Church.

The body lay in state at the temporary cathedral in Beth Israel Synagogue, Vedado, and burial took place in the Masonic Mausoleum in Colón Cemetery. Mr. Platt is survived by his widow, the former Alice Childs, and four daughters.

Leslie E. Learned, Priest

Stricken shortly after helping conduct funeral services for the "choir mother" of his parish, the Rev. Dr. Leslie E. Learned, 80, rector emeritus of All Saints' Church, Pasadena, Calif., and a leader in the diocese of Los Angeles, died on February 26th at his home, Altadena.

Dr. Learned, who retired in 1935 after 27 years as the rector of All Saints', had just returned home after assisting the Rev. Dr. John Frank Scott, his successor, at services for Mrs. Margaret Broomhall, sponsor of the church choir.

A New Hampshire native, Dr. Learned left business in Boston to enter the ministry. After studying at Brown University and Cambridge Theological Seminary, he served in Massachusetts, New York, and New Jersey before coming to All Saints' in 1908.

At his death he was treasurer of the diocese's General Church program, a director of the diocesan church corporation, an *ex-officio* member of the diocese executive council, and had been president of the Church Extension Society and a deputy several times to General Convention.

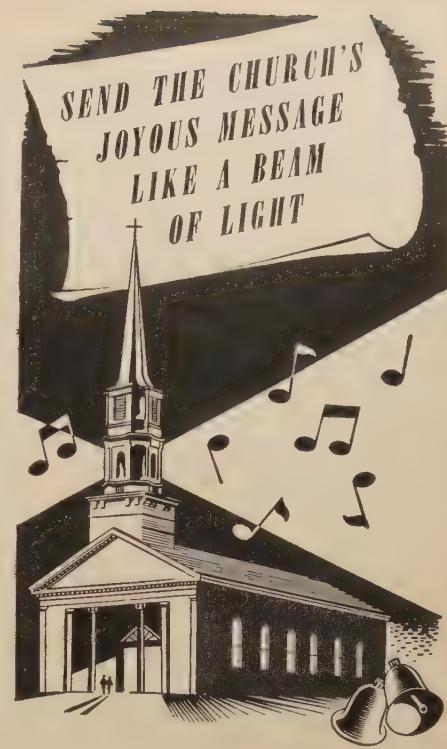
Dr. Learned leaves his widow, Mrs. Fanny T. Learned; a daughter, Mrs. Margaret D. Sheldon; a son, Kenneth A. Learned; and four grandchildren, all of Pasadena.

Funeral services were conducted by Bishop Stevens of Los Angeles assisted by Bishop Gooden, Suffragan of Los Angeles, and the Rev. Dr. Scott on February 28th at All Saints' Church. Interment was in Mountain View Mausoleum.

Malcolm Wright Lockhart, Priest

The Rev. Dr. Malcolm Wright Lockhart, rector of St. Helena's Church, Beaufort, and of Holy Trinity, Grahamville, S. C., died at his residence in Beaufort on February 20th. He was 58 years old. Funeral services were conducted by Bishop Carruthers of South Carolina, with burial in St. Helena's churchyard.

Dr. Lockhart was born in Selma, Ala., April 29, 1887. He received his bachelor of arts degree and his bachelor of divinity degree from the University of the South. He began his ministry in the diocese of Atlanta and served successively as rector at Winona, Miss., and St. Paul's Church, Batesville, Ark. He served as a chaplain in the first World War and went overseas with the 53d Pioneer Infantry of the First Army Corps. Later he was rector of St. John's Church, Fort Smith, Ark.; St. James' Church, Baton Rouge, La.; and the Church of the Good Shepherd, Jacksonville, Fla. He served as chaplain



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in the Navy in the second World War, retiring from service in January, 1943. Soon after he became rector of St. Helena's.

In 1932 Dr. Lockhart received the master of arts degree in English from Louisiana State University and in 1933 he was awarded the doctor of divinity degree from the University of the South. Dr. Lockhart was a member of the board of examining chaplains for the diocese of South Carolina and of the board of regents of the University of the South.

Surviving are his widow, Mrs. Frances Hardy Lockhart; a son, Lt. (jg) David A. Lockhart, stationed in Norfolk; three daughters, Mrs. Bruce P. Campbell of Durban, South Africa; Mrs. George Waterhouse of Charlotte, N. C.; and Mrs. Paul R. Jernigan of Southern Pines, N. C.; his mother, Mrs. E. W. Lockhart of Greenville, Texas; two brothers, Robert P. Lockhart of Tucson, Ariz., and David B. Lockhart of Fort Smith, Ark.; and a sister, Mrs. C. E. Dinkle of Greenville, Texas.

Albert Mayell Hilliker, Priest

The Rev. Albert M. Hilliker, rector emeritus of Christ Church, Lonsdale, R. I., died February 27th at the age of 87. Mr. Hilliker was born in Jefferson county, New York, in 1858. His family moved to Minnesota when Mr. Hilliker was very young, and he received his early education in the schools of Minneapolis.

Mr. Hilliker was graduated from the Seabury Divinity School, Faribault, Minn., in 1890, and was ordained to the diaconate and priesthood by the late Bishop Whipple of Minnesota.

After his ordination, he served the Church of the Epiphany, Washington D. C., for nine years, and at the same time was instructor at Columbian University, now George Washington University, and at Virginia Theological Seminary, Alexandria, Va.

Mr. Hilliker became rector of Christ Church, Lonsdale, in 1901, remaining in that parish until the summer of 1926 when he retired.

While serving in Lonsdale, Mr. Hilliker held several diocesan positions, most of which he retained after retiring from the rectorship of Christ Church. He was a member of the board of examining chaplains; a member of the cathedral corporation, the diocesan council, the field department, the department of Christian Social Service, and the committee on the Church Pension Fund.

On several occasions Mr. Hilliker served as deputy from the diocese of Rhode Island to General Convention, and as delegate to the synod of the province of New England.

Upon retirement from his duties at Christ Church, Lonsdale, Mr. Hilliker was appointed to the staff of the Cathedral of St. John, Providence. He served as warden of the training center of the Church Army of the United States at the Bishop MacVickar House, Providence, from 1927 to 1932. He also served several years as chairman of the diocesan com-

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DEATHS

mittee on Christian education, and as vice-president of the diocesan council.

Funeral services were held on March 2d at Christ Church, Lonsdale, with Bishop Perry officiating. He was assisted by Bishop Bennett, Suffragan of Rhode Island, the Rev. John F. Kolb, rector of Christ Church, Lonsdale, and the Rev. Dr. Clarence H. Horner, rector of Grace Church, Providence. Burial was in Riverside Cemetery, Pawtucket.

His widow, Addie Estelle (Maguire) Hilliker, survives.

Samuel Tyler, Priest

The Rev. Dr. Samuel Tyler died at his home in Cambridge, Mass., on February 14th and was buried from Christ Church, Cambridge, on February 16th. Bishop Sherrill of Massachusetts, the Rev. Gardiner M. Day, and the Rev. Frederick B. Kellogg, officiated.

Dr. Tyler was widely known in his service to the Church, which began under Dr. Rainsford in St. George's Church, New York City, in 1898. He continued as rector of the Church of the Advent, Cincinnati, Ohio, from 1901 to 1916; as rector of St. Luke's Church, Rochester, N. Y., from 1916 until 1932; as canon of the Cathedral Church of St. Paul, Boston, Mass., for the next two years; and then as rector of St. Paul's American Church, Rome, Italy. Returning to this country in 1939, he served as the assistant of Christ Church, Cambridge, and, more recently, as rector of St. Mary's Church, Barnstable, on Cape Cod.

Dr. Tyler was born in Minneapolis, March 11, 1871, the son of Alexander and Julia Hutchins Tyler. He was graduated from Yale in 1895 and from Episcopal Theological School, Cambridge, in 1898. In 1918 Virginia Theological Seminary bestowed the degree of Doctor of Divinity upon him.

He is survived by his wife, the former Alice Smethurst; a daughter, Mary Gibbs Tyler; and a son, Chaplain Samuel Tyler, U.S.A. Burial was in the Newton Cemetery.

Edith Weymouth Lewis

Mrs. Edith Weymouth Lewis, wife of the Rev. Hunter Lewis, pioneer missionary priest of the district of New Mexico and Southwest Texas, died in Las Cruces, N. M., on March 2d after a brief illness.

Mrs. Lewis came to Mesilla Park, N. M., in 1906 as the bride of the Rev. Mr. Lewis, and for many years had been associated with her husband in work among the students at the state college there. She had also taught in the Las Cruces schools for the past 17 years. She is survived by her husband, five daughters, and one son.

Funeral services were conducted in St. James' Church, Mesilla Park, by Bishop Stoney and the Rev. Malcolm Twiss of El Paso.

Robert M. Washburn

Robert M. Washburn, long a familiar figure in Massachusetts politics, author of

Mothering Sunday

(Refreshment Sunday—Fourth Sunday in Lent)

Don't ever, even if we do display a few hoary hairs, get the idea that we are antiquated. If you *do* think so, come along and work with us for just one week and we'll give you the shock of your lives. Antiquated? Huh—not us! But, for all that, we believe there is no one in the Church who loves more than we do some of those lovely, very old customs which She has passed down to us through the tradition of the ages. Amongst them is that lovely one of keeping Mothering Sunday or Refreshment Sunday, the fourth Sunday in Lent.

In early England, for some reason or other, there grew up the custom of remembering one's mother on the fourth Sunday in Lent (or Refreshment Sunday, as they called it) by taking her a cake. People in those days lived not far apart, and even should the young'uns marry and go out of the home, it would generally be in the same town or an adjacent one. So, when Mothering Sunday came, there would be a great journeying about by sons and daughters to get home to their mothers and they would always remember her with a nice cake. How could she and they eat it without perhaps breaking some Lenten rule of fasting or abstinence? Well, did you never stop to think that the forty days of Lent do *not* include any of the Sundays in Lent? No Sunday—in Lent or out of Lent—is ever a fast day, especially the fourth Sunday in Lent, when tradition has always permitted a little letting-up of one's Lenten rule for that day only, to be followed the very next day by a definite tightening up of one's rule on to the very close of Lent.

What a delightfully quaint and pleasant custom, this matter of Mothering Sunday. There are many, many living mothers of Episcopal families who fain

would receive some such little loving remembrance, some such little token of not being forgotten, of not being pushed aside, of not being considered entirely out of the running. Just a little cake brought to her (if possible) or some other symbolic token would gladden the heart of many a mother. This day, you know, is the Church's real Mother's Day, not that maudlin, commercialized day they play around with in May accompanied by pink thises and pink thots. Ugh! And if your mother is in that "sweet and blessed country," why not, in her name and for her sake, remember some other soul who may not have sons or daughters to remember her? It's just a thought.

It is Refreshment Sunday too. The Church permits the faithful, sturdily maintaining the rigor of their Lenten Rules, to ease it all up a bit on that day (and sensibly so, too) to refresh themselves with a measure more of the good things of life than they have been having, and to refresh themselves *generally* and thus be the better able to finish their voluntarily assumed Lenten disciplines in a manner commendable to God and His Church.

Here again is one of those enjoyable and enlightening occasions on which faithful Episcopalians can do themselves and those about them much, much good. Mothering Sunday! Refreshment Sunday! But in celebrating the refreshment phase of the day, don't let pass out of our minds a proper recollection of our mothers, aye, and perhaps you'll remember to say a little prayer of thanksgiving to God on that day for that most blessed of all mothers, The Blessed Virgin Mother, who made motherhood what it is today.

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"I Hear That There Be Divisions"

Many requests have been received for reprints of this article by the Rev. Roland F. Palmer, S.S.J.E., which appeared in the L. C. of February 10th. We have therefore printed a limited number as an eight page pamphlet, about six by nine. Prices are as follows:

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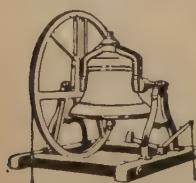
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biographies including one of Calvin Coolidge, and the unique columnist of "Washburn's Weekly," published for some years in the Boston Transcript, died at his home, Boston, in his 79th year on February 26th. He was born in Worcester, Mass., son of Charles Francis and Mary Elizabeth (Whiton) Washburn. He was a graduate of Harvard in 1890 and attended the Harvard Law School, later practicing law in Worcester until moving to Boston in 1916.

He is survived by his wife and three brothers: the Rev. Henry B. Washburn D.D., dean emeritus of Episcopal Theological School, Cambridge; the Rev. Arthur L. Washburn of Providence, R. I., and Reginald Washburn of Worcester. Funeral services were held in Trinity Church on February 28th with Bishop Sherrill and the Rev. Dr. Theodore P. Ferris officiating. Burial was in Worcester.

EDUCATIONAL

SEMINARIES

Dr. Gifford Elected Dean of Philadelphia Divinity School

The Rev. Frank Dean Gifford, Ph.D., has been elected dean of Philadelphia Divinity School. At present Dr. Gifford is rector of St. Thomas's Church, Mamaroneck, N. Y., where he has had a successful pastoral ministry since 1923.

He was born in Elizabeth, N. J., in 1891, and attended New York University and General Theological Seminary. He holds the degrees of B.A., M.A., B.D., Ph.D., and is a member of Phi Beta Kappa. He was ordained deacon by Bishop Matthews of New Jersey in 1916, and advanced to the priesthood by Bishop Tucker in Japan in 1917. As a missionary in Japan, he was acting president of St. Paul's University, Tokyo.

In the diocese of New York he has been chairman of the department of religious education, examining chaplain, member of the New York City Mission Board, member of the standing committee, and deputy to the General Convention of 1940.

In 1917 he married Miss Hazel Kathleen Frye, and is the father of two children: a daughter who is the wife of a clergyman, and a son who was a captain in the Army Air Corps.

Dr. Gifford will assume his duties on May 1st, taking up his residence at the dean's house on the seminary grounds.

Veterans' Seminar at Pacific

A unique seminar, where the faculty learns from the students, has been set up at the Church Divinity School of the Pacific. It is a veterans' seminar, in which are discussed the implications of the war experiences of students who were both regular members of the armed forces and chaplains. The task of the faculty is to ask questions and to listen; the task of the veterans is to talk of their interpretations of what they saw and heard.

The seminar has an outline, but every subject under the sun comes into the discussion. What did the men think of the chaplains? What were the basic religious attitudes of the men under fire, in the hospital, on the way home? What were the types of religious crises? What effect did the atomic bomb have on religious thinking? Was there any noticeable change in religious practices? How were religious

services attended? What was the general moral level of the men? Was there any race discrimination? Did military life have any deteriorating effect on morals? What qualities made an effective chaplain? What has the war done to you? What was the attitude of the military and the government toward religion, Church, and morals? How can these experiences be used by the Church in the post-war world? What can the seminary do to meet the new situations facing the post-war Church and world?

Leader of the seminar is Dean Henry H. Shires, assisted by Professors Randolph C. Miller, Pierson Parker, and Charles F. Whiston. The aid of the Rev. P. M. Casady, who had the longest combat experience of any chaplain in the African-European campaign, has added to the value of the sessions.

Bexley Easter Lectures Scheduled

Dr. William F. Allbright of Johns Hopkins University, formerly director of

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EDUCATIONAL

the American School of Oriental Research in Jerusalem, will be the speaker at the 1946 Easter Alumni Lectures at Bexley Hall, Gambier, Ohio, April 30th and May 1st. The topics of his various lectures will be centered around the theme of the lecture series, "The Old Testament Becomes New."

ETS Holds Alumni Day

Mid-winter Alumni Day of Episcopal Theological School, Cambridge, Mass., was held on February 27th with approximately 150 alumni in attendance. The day began with a quiet morning conducted by the Rev. Charles W. Lowry, rector of All Saints' Church, Chevy Chase, Md. At luncheon the alumni were the guests of Dean and Mrs. Taylor in the deanery.

After the luncheon the faculty paper, "Some Problems of Theology in the New Age," was read by Dr. William J. Wolff,

instructor in theology. A memorial service was conducted for James Arthur Muller by Dean Taylor, Dr. Hatch, and Bishop Sherrill, with Dean-emeritus Henry B. Washburn preaching the sermon.

The mid-winter dinner was held in the refectory. Dean Lichtenberger of Trinity Cathedral, Newark, N. J., was toastmaster, and Dr. Francis C. M. Wei, president of Central China University was the main speaker. Dean Taylor announced to the alumni that 26 new students entered the seminary this February. The total enrollment is now 57.

UNIVERSITIES

Sewanee Host to College Workers

College workers of the Sewanee Province of the Church held a conference on the campus of the University of the South, February 19th to 21st, to discuss problems connected with Church work at college missions throughout the South.

Included on the program were addresses by Bishop Dandridge, Coadjutor of Tennessee, Vice-Chancellor Alexander Guerry of the University, and the Rev. Thomas Barrett.

Interspersed with the work of the conference were visits to the historic spots and cliff-top views of the campus. Students of the graduate theological seminary, which is a part of the university, visited the morning and afternoon meetings and took part in the discussions.

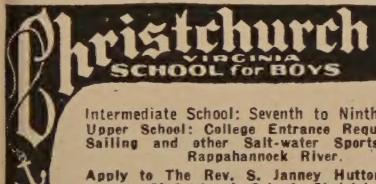
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ANNOUNCEMENTS

Memorial

The untimely death of Helen Washburn has taken from us a leader of unusual vision and ability. Hers was a rare combination of the gifts of courage and tenderness, of vigor and gentleness, of conviction and tolerance, of deep devotion and dynamic action. There was a quality of happy radiance and vitality about her, of intuitive understanding and compassion which endeared her to the hearts of people from every walk of life and across every line of religious belief. In all that she did there was a sense of urgency, a high purpose, a compelling and tireless spirit which knew no despair, a willingness to give and to hazard all because her faith was strong.

Those who knew and worked with her sensed the timeless quality of her friendship and caught from her the intimations of life's challenge and its greatness. The consciousness of personal loss felt by those of us who have been privileged to know her and to work with her cannot be put into words. Her personal acts of kindness, her steadfast courage, her belief in the goodness of people, her happy and wholesome laughter, her outgoing spirit of love, her unwavering loyalty, her joy in sacrificial service, these we shall hold dear always. Her faith, her ideals, her vision will continue to give us strength to carry on.

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CHANGES

The Rev. William R. Cook, formerly curate of Trinity Church, Roslyn, Long Island, N. Y., is now curate of St. Peter's Church and vicar of Transfiguration Mission, Philadelphia. Address: 313 Pine St., Philadelphia, Pa.

The Rev. Leopold Damrosch, formerly a missionary in Manila, P. I., is temporarily curate of Good Shepherd Church, Rosemont, Pa.

The Rev. John R. Huggins, formerly rector of St. Stephen's Church, Philadelphia, Pa., is now rector of Calvary Church, Rockdale, Pa. Address: Glen Riddle, Pa.

The Rev. E. W. Hughes, formerly rector of Grace Church, Astoria, Ore., has accepted an appointment as vicar of St. Peter's Church, Albany, Ore.

The Rev. W. Pipes Jones, formerly priest-in-charge of St. James' Mission, Lake City, and St. James' Mission, Macclenny, Fla., is now rector of St. Mark's Church, Palatka, and St. Paul's Church, Federal Point, Fla. Address: 318 N. Second St., Palatka, Fla.

The Rev. John Henry Morgan, formerly rector of Trinity Church, Hattiesburg, Miss., is now vicar of St. Luke's, Eddystone, and St. Luke's, Chester, Pa. Address: 1400 E. 10th St., Eddystone, Pa.

The Rev. Walter P. H. Parker, who was ordained to the diaconate in December, 1945, is now vicar of Ascension Mission, West Chester, and St. Cyril's Mission, Coatesville, Pa. Address: 1724 Christian St., Philadelphia 46, Pa.

Military Service

Separations

Chaplain Lewis C. Beissig, who was separated from the Army in February, has accepted an appointment with the Veterans' Administration, New York City, as branch chaplain. Address: 252 7th Ave., New York, N. Y.

The Rev. Joseph B. Bernardin, formerly a chaplain in the Army, is now locum tenens at St. Mary's Cathedral, Memphis, Tenn. Address: 692 Poplar Ave., Memphis 7, Tenn.

The Rev. Ernest C. Biller, formerly an Army chaplain, is now rector of St. Luke's Parish, Willmar, and priest-in-charge of St. John's, Olivia, Minn. Address: Willmar, Minn.

The Rev. Donald W. Condon, formerly a Navy chaplain, became rector of St. James' Church, Woodstock, Vt., on March 1st.

The Rev. Robert A. George, a Navy chaplain who was released to inactive duty in the Reserve, is now resuming his studies at Union Theological Seminary, New York City.

The Rev. Frederick A. McDonald, formerly a chaplain in the Army, will resume his duties as rector of St. David's Church, Portland, Ore., on March 22nd.

The Rev. William E. Patrick, formerly a chaplain in the Army, is now rector of All Saints' Church, Oxnard, Calif.

The Rev. George B. Wood, formerly an Army chaplain, will become rector of St. John's Church, Milwaukee, Wis., effective May 1st. Address: 2612 W. Mineral St., Milwaukee 4, Wis.

The Rev. Oran C. Zaebl, formerly a chaplain in the Army, is now rector of Christ Church, Greenville, S. C.

Change of Address

Chaplain Frank L. Titus should now be addressed at Hq. III Corps, Camp Polk, La.

Leave of Absence

The Rev. George C. Anderson, rector of Trinity Church, Swarthmore, Pa., has been granted a three month's leave of absence to accept preaching engagements in Europe this coming summer. He will be away from June until September.

Resignations

The Rev. Alexander van C. Hamilton has resigned as rector of Christ Church, Providence, R. I., because of ill health. Address: Brown Station, Providence 12, R. I.

The Rev. Frederick B. Hornby, formerly vicar of St. Luke's, Eddystone, and St. Luke's, Chester, Pa., has retired. Address: Memorial Home Com., Penny Farms, Clay County, Fla.

Changes of Address

The Rev. James Edward Clarke, rector of Christ Church, Glendale, should now be addressed at 985 Forest Ave., Glendale, Ohio.

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HOUSEMOTHER—For Boys Institution. State age and Qualifications, Salary and Maintenance. Reply Box L-3052, The Living Church, Milwaukee 3, Wis.

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EXPERIENCED organist-choirmaster available. Recitalist, composer of church music, college professor. Mus.D., A.A.G.O. degrees. Qualified S.S. teacher. Reply Box M-3056, The Living Church, Milwaukee 3, Wis.

PRIEST, middle age, good health, married, desire rectory medium-size parish, preferably in the South; or chaplaincy of educational institution. Aggressive Churchman. Reply Box C-3049, The Living Church, Milwaukee 3, Wis.

YOUNG CANDIDATE, veteran, single, excellent health, best references, finishing canonical examinations soon, desires parish work. Will travel for ordination. Reply Box M-3050, The Living Church, Milwaukee 3, Wis.

RECTOR OF PARISH desires city or suburban charge in either north or south; excellent health, sound conservative Churchman. Correspondence invited with bishops and vestries. Box C-3025, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

CHANGES

The Rev. F. Gray Garten should now be addressed at 439 E. 238th St., New York 66, N. Y.

The Rev. Robert G. Metters, rector of Emmanuel Church, Boston, should now be addressed at 15 Newbury St., Boston 16, Mass.

The Rev. Edgar R. Neff, field officer of the National Council for the Fourth Province, should now be addressed at 734 Techwood Dr. N.W., Atlanta, Ga.

Ordinations

Priests

Eau Claire: The Rev. Eugene O. Douglass was ordained to the priesthood at St. Mark's Church, Barron, Wis., on February 14th by Bishop Horstick. He was presented by the Rev. E. R. P. Heyes, and the sermon was preached by Dr. R. D. Vinter. He will be priest-in-charge of St. Mark's with missions at Shell Lake, Turtle Lake, and Clear Lake. Address: Barron, Wis.

Los Angeles: The Rev. William B. Nash, Jr., was ordained priest by Bishop Stevens in the Church of the Redeemer, Los Angeles, December 21, 1945. He was presented by the Rev. Stephen C. Clark, and the sermon was preached by the Rev. John K. Saville. Mr. Nash will continue as vicar of the Church of the Redeemer, while studying for his doctorate at the University of Southern California.

John T. Raymond was ordained priest in All Saints' Church, Riverside, on December 17, 1945, by Bishop Stevens. He was presented by the rector, the Rev. Henry Clark Smith, and the sermon was preached by the Rev. Robert M. Hogarth. He will continue as assistant at All Saints' Church.

Tennessee: The Rev. Alexander Malcolm MacMillan was ordained priest at Holy Trinity Church, Memphis, by Bishop Maxon on February 25th. He was presented by the Rev. William J. Loaring-Clark, and the sermon was preached by the Rev. James R. Sharp. He will be rector of Holy Trinity Parish, Memphis. Address: 1062 Talley Place, Memphis 6, Tenn.

Deacons

Arkansas: Jonathan Nesbitt Mitchell was ordained deacon at the Church of the Ascension, Midletown, Ohio, by Bishop Mitchell of Arkansas on March 3d. He was presented by the Rev. Wade

Safford, and the sermon was preached by the Very Rev. Fleming James. Mr. Mitchell will be graduated from the Theological School, University of the South, Sewanee, Tenn., on June 22d, after which he will become deacon-in-charge of St. John's Church, Camden, Ark.

Indianapolis: Rudolph M. Bangert was ordained deacon in the Church of the Advent, Indianapolis, by Bishop Kirchhoffer on February 2d. He was presented by the Rev. William Burrows, and the sermon was preached by the Rev. Thomas R. Thrasher.

Maine: Frederick C. Gross was ordained deacon in St. Luke's Church, Caribou, Me., by Bishop Loring on February 21st. He was presented by the Rev. Alfred L. Pederson, and the sermon was preached by the Rev. Granville M. Williams. The ordinand is assisting in the work of the Society of St. John the Evangelist.

Mexico: Leonardo Cespedes was ordained deacon at the chapel of Church Divinity School of the Pacific by Bishop Block of California for Bishop Salinas of Mexico on January 19th. He was presented by Dean Shires, and the sermon was preached by the Rev. R. C. Miller. The ordinand has left to take up work in his own country.

Milwaukee: Ralph Krueger, Kenneth Terry, and Arthur Vogel, three students of Nashotah House who will be graduated in May, were ordained to the diaconate at All Saints' Cathedral, Milwaukee, Wis., on February 24th by Bishop Ivins of Milwaukee. The Rev. Mr. Krueger, who was presented by the Very Rev. Malcolm D. Maynard, will go to the Virgin Islands; the Rev. Mr. Terry, who was presented by the Rev. Freeman Whitman, will become a postulant in the Order of the Holy Cross; and the Rev. Mr. Vogel, who was presented by the Rev. K. A. Stimpson, will continue his studies at the University of Chicago. The Very Rev. E. J. M. Nutter preached the sermon.

Southern Virginia: Robert Baker Pegram was ordained deacon on December 27th at St. Luke's Church, South Richmond, by Bishop Brown. He was presented by the Rev. John N. Atkins, and the sermon was preached by the Rev. Dudley A. Boogher. The ordinand will continue his work at St. Paul's School, Concord, N. H.

Depositions

The Rev. Arthur Howard Mann on February 15th was deposed by Bishop Casady of Oklahoma in accordance with the provisions of Canon 63,

Sec. 3 (d), and with the advice and consent of the standing committee.

The Rev. Robert Lapsley Stevenson on February 9th was deposed by Bishop Kennedy of Honolulu in accordance with the provisions of Canon 59, Section 1, and for causes not affecting his moral character.

The Rev. Hiram Gruber Woolf, having declared in writing his renunciation of the ministry, on February 26th was deposed by Bishop Perry of Rhode Island in accordance with the provisions of Canon 59, Section 1, for causes not affecting his moral character.

Degrees Conferred

Chaplain Raymond S. Hall, director of the Seamen's Club of Boston, and the Rev. Clarence H. Horner, rector of Grace Church, Providence, R. I., received honorary degrees of Doctor of Divinity from Brown University on February 24th.

The Very Rev. Melville Edward Johnson, dean of St. Luke's Cathedral, Orlando, Fla., received an honorary degree of Doctor of Divinity from Rollins College, Winter Park, Fla., on February 25th.

Women Workers

Miss Cornelia Van B. Harris, who for over three years has been director of religious education for the diocese of Ohio, assumed her new duties as director of religious education at St. Andrew's Church, Wilmington, Del., on March 1st.

Mrs. St. Clair Vannix has accepted the position of girls' matron at the Church boarding school for Indians, St. Elizabeth's School, Wakpala, S. D.

Corrections

On page 489 of *The Living Church Annual*, the Rev. Percy L. Johnson, Ph. D., is incorrectly listed at the N.Y.U. College of Dentistry. He should be addressed at St. Luke's Chapel, Katonah, N. Y.

The Rev. Archer Torrey was incorrectly listed as B. Archer Torrey in the announcement of his ordination in the L.C. of February 10th.

The Rev. Gordon Neal, who was referred to as a chaplain in the notice of his separation from the Army in the L.C. of February 24th, was instead an officer in charge of field evacuation of wounded and graves registration, serving in Sicily Italy, France, and Germany.

GO TO CHURCH DURING LENT



ALABAMA—Rt. Rev. Charles C. J. Carpenter, D.D., Bishop

Church of the Advent in Downtown Birmingham
Rev. John C. Turner, Rector
Sun: 7:30, 11 a.m., 4 & 6 p.m.
Daily: 12:05-12:25 Bishops Clingman, Hobson, Carruthers, Keeler, Wright, Scarlett and Carpenter speaking; Wed. 11 a.m. & 7:30 p.m.; Fri. 7:30 a.m. Prayer Chapel always open.

ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop; Rt. Rev. Frederick Lehrle Barry, D.D., Bishop Coadjutor

St. George's Church, N. Ferry St., Schenectady 5, N. Y.
Rev. George F. Bambach, B.D., Rector
Sun: 8 & 11 a.m.; 7:30 p.m.
Daily: "M.P.", 9:30 a.m.; E.P., 5 p.m.; Holy Communion, 10 a.m. Tues., Thurs. & Holy Days; Wed in Lent. Ev. Pry. & Sermon, 8 p.m.

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop

Our Saviour, 1068 N. Highland Ave., N.E.
Rev. Roy Pettway, Rector
Sun. Masses: 7:30, 9:30, 11:00. Matins, Mass and Vespers daily. Confessions, Sat. 4-5 p.m.

St. Luke's Church, 435 Peachtree St.
Rev. J. Milton Richardson, Rector; Rev. W. Armitstead Boardman
Sun.: 9, 10 & 11 a.m. Daily (except Sat.) 12:05, Noonday Service; Fri. 5:30 p.m., Evening Prayer

GO TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

CENTRAL NEW YORK—Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop

Grace Church, Cor. Church and Davis Sts., Elmira, N. Y.

Rev. Frederick T. Henstridge, Rector
Sun.: 8, 11 a.m.; 4:30 p.m.
Daily: Tues. & Thurs. 7:30 a.m.; Wed., Fri. Sat. & Holy Days, 9:30 a.m. Others announced.

Grace Church, Genesee & Elizabeth Sts., Utica, N. Y.
Rev. H. E. Sawyer, Rector; Rev. E. B. Pugh
Sun.: 8, 9:30 & 11 a.m.; 4:30 p.m.
Daily: 5 p.m.; H. C., Tues. & Thurs., 10 a.m.; Fri., 7:30 a.m.

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murchison Duncan, Rector; Rev. Edward Jacobs
Sun.: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.

St. Bartholomew's Church, 6720 Stewart Ave., Chicago 21

Rev. John M. Young, jr., Rector
Sun.: 7:30, 9, 11, 7:30
Others Posted

St. Luke's Church, Lee & Hinman Sts., Evanston, Ill.

Rev. Edward Thomas Taggard, Rector; Rev. Joseph Barnes Williams; Rev. Darwin Kirby, Jr. Sun.: Holy Eucharist, 7:30, 9 & 11 a.m.
Daily: Holy Eucharist, 7:30 a.m. except Wed. at 7 & 11 a.m. Confessions: Sat., 4:30-5:30 & 7:30-8 p.m.

CONNECTICUT—Rt. Rev. Frederick Grandy Budlong, D.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Bishop Coadjutor

St. Mark's Church, 147 W. Main St., New Britain, Conn.

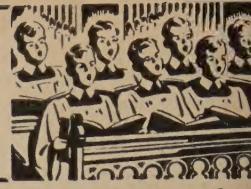
Rev. Reamer Kline, Rector
Sun.: 8 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m. Morning Service; 7 p.m., Young People.

Daily: Wed., 10 a.m., Holy Communion; 7:30 p.m., Lenten Service; Fri., 7 a.m., Holy Communion

(Continued on next page)



GO TO CHURCH DURING LENT



(Continued from preceding page)

KANSAS—Rt. Rev. Goodrich Robert Fenner, S.T.D., Bishop

St. James' Church, E. Douglas & Yale, Wichita, Kansas

Rev. S. E. West, Rector; Rev. Laurence Spencer, Curate-Organist

Sun.: 7:30, 8:15, 9:30 & 11 a.m.
Daily: 9 a.m., Morning Prayer; Wed. & Holy Days, 9:30 a.m., Holy Communion

LOS ANGELES—Rt. Rev. W. Bertrand Stevens D.D., Bishop; Rt. Rev. Robert Burton Gooden D.D., Suffragan Bishop

St. Paul's Cathedral, 615 S. Figueroa St., Los Angeles 14

Very Rev. F. E. Bloy, D.D., Dean
Sun.: H. C., 8, 9 & 11 a.m.
Daily: Tues., H. C., 9 a.m.; Thurs., H. C., 10 a.m. with Healing Prayers & Laying on of Hands

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.

Sunday Masses: 8, 9:30 and 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.

Sun.: 7:30, 9:30, 11; Fri. and Saints' Days: 10

St. Mark's Church, Texas Ave. & Cotton St., Shreveport, La.

Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate

Sun.: H. C., 7:30 a.m.; 9:25 a.m., Family Service; 11 a.m., Morning Prayer; H. C. 1st Sun.; 6 p.m., Young Churchmen

Lenten Services: Tues., Evening Prayer, 7:30 p.m. (Special Preachers); Thurs., H. C., 10 a.m.; Fri., Twilight Service, 7:30 p.m.

MARYLAND—Rt. Rev. Noble C. Powell, D.D., Bishop

Church of St. Michael and All Angels, 20th & St. Paul Sts., Baltimore 18

Rev. Don Frank Fenn, D.D., Rector; Rev. H. L. Linley, Curate; Rev. R. St. A. Knox, Curate

Sun.: 7:30, 9:30, 11 a.m. & 8 p.m.
Daily: H. C., Mon., Wed., & Sat., 10 a.m.; Tues. & Fri., 7 a.m.; Wed., 6:30 a.m.; Thurs., 8 a.m.; Evening Prayer, 5:15 p.m., daily; Wed., 8 p.m.; Evening Prayer, Litany & Sermon by visiting preachers

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 and 11

St. Matthias' Church, Grand River at W. Grand Blvd., Detroit

Rev. Ernest E. Piper, M.A., Rector; Rev. Rexford C. S. Holmes, Assoc. Rector

Sun.: 8 a.m., Holy Communion; 11 a.m., Church School & Morning Prayer (H. C., 1st Sun.)

Daily: Wed., 7:30, 9:30, 11 a.m., Holy Communion

MILWAUKEE—Rt. Rev. Benjamin Franklin Price Ivins, D.D., Bishop

All Saints' Cathedral, 828 E. Juneau Ave., Milwaukee

Very Rev. M. DeP. Maynard Dean; Rev. E. H. Creviston

Sun.: 7:30, 9, 11 a.m., & 7:45 p.m.

Daily: 7:30 a.m.; Wed. & Fri., during Lent, 7:45 p.m.

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis

Rev. W. W. S. Hohenschild

Sun.: 8, 9:30 and 11 a.m.; Wed.: H. C. 10:30 a.m.
Other services announced.

Trinity Church, 616 N. Euclid, St. Louis

Rev. Richard E. Benson

Sundays: Masses 7:30 and 11 a.m.

First Sundays: 9 a.m. only

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11 Holy Communion; 10 Morning

Prayer; 4, Evening Prayer; 11 and 4. Sermons;

Weekdays: 7:30, 8 (also 9:15 Holy Days and

10 Wed.), Holy Communion; 9 Morning Prayer;

5 Evening Prayer (sung); Open daily 7 a.m. to

6 p.m.

NEW YORK—(Cont.)

The Church of the Ascension, Fifth Avenue and 10th Street, New York

Rev. Roscoe Thornton Foust, Rector

Sun.: 8, 11, 4:30, 8 p.m.

Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday)

This church is open all day and all night

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols

Sun.: 8, 10 (H. C.), 11 M.P. and S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. and Saints' Days, 11 H.C.; Prayers daily 12-12:10

Church of the Holy Trinity, 316 E. 88th St., New York

Rev. James A. Paul, Vicar

Sun.: 8, 9:30, 11 a.m. & 8 p.m.

Daily: H. C., Wed., 7:45 a.m., Thurs. 11 a.m.

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar

Sun.: 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.

Rev. Geo. Faull T. Sargent, D.D., Rector

8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon; 4 p.m. Evensong. Special Music

Weekdays: Holy Communion Wednesday 8 a.m.; Thursdays and Saints' Days at 10:30 a.m. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector

Sun.: 8 Holy Communion; 9:30 a.m. Church School; 11 Morning Service and Sermon; 4 p.m. Evening Service and Sermon. Weekdays Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. John's in the Village, 218 W. 11th St., New York

Rev. Charles H. Graf, Rector; Rev. E. H. Van Houten

Sun.: 8 & 11 a.m., Holy Communion: 9:30 a.m., Ch. S.

Daily: Holy Communion, Mon., Wed., Fri., 7:30 a.m., Tues., Thurs., Sat., 10 a.m., Thurs., 12:10 p.m.

St. Mary the Virgin, 46th St. between 6th and 7th Aves., New York

Rev. Grieg Taber

Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York

Rev. Roelof H. Brooks, S.T.D., Rector

Sun.: 8, 11 a.m. and 4 p.m. Daily Services: 8:30

Holy Communion; 12:10, Noonday Services;

Thurs.: 11 Holy Communion

Little Church Around the Corner

Transfiguration, One East 29th St., New York

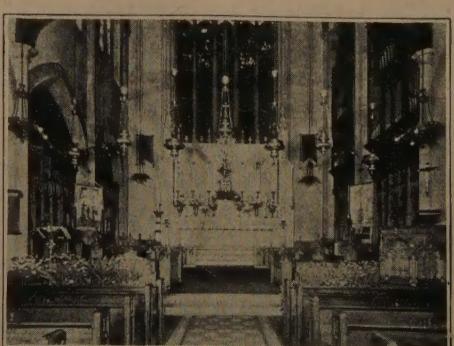
Rev. Randolph Ray, D.D.

Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York

Rev. Frederic S. Fleming, D.D.

Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays), 3



GRACE CHURCH
ELMIRA, N. Y.

NEW YORK—(Cont.)

Chapel of the General Theological Seminary, Chelse Square, 9th Ave. & 20th St., New York

Daily: Morning Prayer & Holy Communion, 7 a.m.; Choral Evensong Monday to Saturday, 6 p.m.

St. Peter's Church, 137 N. Division St., Peekskill, N. Y.

Rev. D. R. Edwards, S. T. B., Rector

Sun.: 7:30 & 9:30 a.m., M.P.; 10 a.m. Sung H.C.; 4 p.m.

Daily: Tues. & Thurs., 7:30 a.m.; Wed. & Fri., 9:30 a.m.; Daily, 5 p.m., E. P.

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., Bishop

Trinity Church, Cincinnati Ave. & 5th St., Tulsa

Rev. E. H. Eckel, Jr., Rector; Rev. Messrs. J. E. Crosbie, H. H. Warren, Assistants

Sun.: 7 & 8 a.m., H. C. (also 2nd Sun. 9:15, 1st Sun. 11); 9:15 a.m., Ch. S.; 11, M. P. & S; 5 p.m., E. P. & S.

Daily: H. C., Tues. & Fri., 10 a.m., Wed. & Thurs., 7 a.m.; Daily (exc. Sat.) 12:05 p.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Mark's Church, Locust Street, between 16th & 17th Streets

Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B.

Sunday: Holy Eucharist, 8 & 9 a.m. Matins 10:30 a.m. Sung Eucharist & Sermon, 11 a.m. Evening Song & Instruction, 4 p.m.

Daily: Matins, 7:30 a.m. Eucharist 7 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days, 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m.

Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church, Shady and Walnut Aves., Pittsburgh, Pa.

Rev. Lauriston L. Scaife, S.T.D., Rector (on leave with the Army Forces); Rev. Philip M. Brown

Rev. Francis M. Osborne

Sundays: 8, 9:30, 11 a.m. and 8 p.m.

Holy Communion: Fri., 10, Saints' Days, 10 a.m.

RHODE ISLAND—Rt. Rev. James DeWol Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

St. Stephen's Church, George St., Providence

Sun.: 8, 9:30 & 11 a.m.; Vespers, 5 p.m.

Daily: 7:10 a.m., M.P.; 7:30 a.m., H. C. Confessions: Sat., 4:30-5:30 p.m.; Other times by appointment

SOUTHERN OHIO—Rt. Rev. Henry Wise Hobson D.D., Bishop

St. Michael and All Angels, 3612 Reading Rd., Avondale, Cincinnati

Rev. Benjamin R. Priest, Rector

Masses: Sun. 8 & 10:45 (High); Mon., 10; Tues., 7:30; Wed., 9:30; Thurs. & Fri., 7:30; Sat., 12; Holy Days: 6:30 & 10. Confessions: Sat., 4:30-5:30 & 7-8 p.m.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

Very Rev. F. William Orrick, Rector and Dean

Rev. Gregory A. E. Rowley, Assistant

Sunday: Mass, 7:30, 9:00 and 11:00 a.m.

Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N. W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge

Sun. Masses: 7, Low; 9:30, Sung; 11, Sung with Sermon. Low Mass daily: 7; Extra Mass Thurs. at 9:30; Fri., 8 p.m. Intercessions and Benediction. Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 p.m., Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m.

Thurs.: 11 a.m. and 12 noon H.C.

WESTERN NEW YORK—Rt. Rev. Cameron Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N.Y.

Very Rev. Edward R. Welles, M. A., Dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, Canon

Sun.: 8, 9:30, 11. Daily: 12. Tues.: 7:30; Wed.: 11